

LONDON Printed for Dan: Brown & John Walthoe .



LONDON Printed for Dan: Brown & John Walthoe .

· K Hocabier Theres.

SATIRES

AND

EPISTLES

OF

HORACE,

Done into ENGLISH,
With NOTES.

The SECOND EDITION, Corrected.

To which is now added,

His Art of POETRY.

By S. Dunster,
Chaplain to His Grace
Charles Duke of Shrewsbury.

Sermoni propiora. Lib. I. Sat. IV. v. 42.

LONDON:

Printed by M. Jenour, for D. BROWNE, at the Black Swan and Bible without Temple-Bar; and J. WALTHOE, in the Middle-Temple Cloysters, and at his Shop in Stafford. 1712.



a: H

Millionau (70)

e all a til sena vinet i del

ente est de la laction de laction de la laction de la laction de laction de la laction de laction de la laction de la laction de laction de laction de la laction de l

alway

9917

lowi

truly



TOTHE

Right Honourable

JAMES,

Earl of DERBY, &c.

My Lord,



T was with abundance of Satisfaction, that I receiv'd *Your Lordship's* Permission to presix Your Name to the fol-

lowing Translation; A Name so truly great and glorious, that it will always be dear both to this and suc-

A 2 5 % ceed-

The Dedication.

ceeding Ages, as long as true Honour, Courage, and Humanity are valu'd in the World.

THE Eminent Services you have done your Country, both at Home and Abroad, by your Arms, and by your Counfels, command this just and publick Acknowledgement.

To excell in all the Arts of War, and at the same time to be equally excellent in all the softer and more engaging Accomplishments, which compleat the sine Gentleman, are such Perfections as Few but Tour Lordship have ever attain'd.

In this respect even the Great and much Admir'd Macenas, whose Praises our Poet so often celebrates, must give you the Preserence; He was one of the most sinish'd Gentlemen among the Romans, but He was no Soldier; He did Augustus considerable Service by his Counsel and Advice,

lik wa

vi

Lethe in: the Par

define Lor the we yet

in (in the larg

The Dedication.

vice, but He was not Great in Arms like Your Lordship: This one thing was wanting to perfect his Character.

Res gerere, & captos oftendere Civibus Hostes;

Attingit Solium Jovis & calestia tentat.

Hor. Lib. 1. Epist. 17. 1. 33.

He encourag'd Learning and Learned Men, and was himself one of the Politest Wits of the Age he liv'd in: What a happy Resemblance is there in your Characters as to this Particular; how many worthy and deserving Men are indebted to Tour Lordship's Bounty and Goodness for their present Subsistence? and tho' we are blest with a Learned Nobility, yet there are sew who can justly stand in Competition with Tour Lordship, in the Progress you have made in the large Circle of Human Knowledge.

0

The Dedication.

Mecenas, I am no less happy in Your Lordsbip's Patronage of this Translation; and tho' in many Places, it is infinitely beneath the inimitable Force and Purity of the Latin; (our Poet flourishing in an Age, when that Language was improv'd to the highest Perfection) yet I am not altogether out of hope, that in the main, I have done him as little Injury, as cou'd reasonably be expected, some regard being had to the Difficulty of the Performance.

I am with all Devotion,

My Lord,

Your Lordship's

Most Humble and Most

Obedient Servant,

S. DUNSTER.

lia

Fue Por

bola

Tb ly a

does Epi



THE

PREFACE.



HE Criticks consider Horace in a double Capacity, as a Writer of Odes, and a Satirist; they divide the Odes into

Panegyrical, Moral and Bacchanalian: The Design of which, being rather to raise the Fancy, than inform the Judgment, they accordingly consist of Pompous Numbers, Sublime Thoughts, bold and daring Figures and Expressions. This is the Reason that they will hardly admit of a Prose Translation; but this does not hold good as to his Satires and Epistles; which were written, as he himself assures us, for the Instruction of

of Mankind; they abound with many excellent Rules and Precepts, the Know-ledge of which contributes very much to the Improvement of Life, by imprinting in our Minds just and true and lively Sentiments of Moral Honesty and Vertue.

Æque pauperibus prodest locupletibus æque,

Æque neglectum pueris senibusq; nocebit.

Fervet avaritia, miseroq; cupidine pectus?

Sunt verba & voces, quibus hunc lenire dolorem

Possis, & magnam morbi deponere partem.

Laudis amore tumes? sunt certa piacula, quæ Te

Ter pure lecto poterunt recreare libello.

Invidus, iracundus, iners, vinofus, amator,

Nemo

ck

tk

20

be

tic

E

fer

Ve

me

Ia

De

into

wit

are

Nemo adeo ferus est, ut non mitescere possit,

Si modo culturæ patientem commodet aurem.

Lib. I. Epift. I. v. 25.

This being the principal Design of our Poet, it was necessary for him to change his Style; here are none of those daring inimitable Flights, for which his Odes are so justly admir'd; he is more a Philosopher and Critick than a Poet, his Satires and Epistles, being, as he himself professes, sermoni propiora, nearer Prose than Verse,

This was the Motive which induc'd me to attempt the following Translation. I am very sensible, that the Grace and Delicacy of the Latin can't be turn'd into English; but our Language is not without its Beauties, which perhaps are no less Pleasing and Delightful.

I have carefully endeavour'd throughout the Work to observe a due Medium between a Paraphrase and a Verbal Translation; I have kept my self close to my Author's Sense, and have had Some regard to the Genius and Spirit of every particular Satire and Epistle. This I thought the most likely way to make him intelligible, which is much better done in Prose than Verse. The Restraint of Rhime is no ordinary Diffieulty, it too often forces the ingenious Translator to abandon the true Sense of the Poet, and for the sake of a sounding Word, put in something of his own. This is too apparent in Mr. Creech's Performance; in Mr. Oldham's Version of Horace's Impertinent, and Art of Poetry; but more especially in our Modern Imitations, in which the Poets, to make their Compositions the more pleasing and agreeable, have given themselves so great a Liberty, that Horace is little or nothing concern'd in Attempts of that Nature.

of a
way
drav
in t
Duty
ren a
let b
suffer
bimfe
Viney
bis T
change
he wh

a happ Har lowing Reade that I lating n or that

and is

ble Ob

the most

'Tis beyond all Question, the Business of a Translator to have his Author always in his Eye, that the Picture he draws may resemble the Original. If in this Particular be discharges his Duty, the the Soil be manures be Barren and Unfruitful in Some few Places, let him not fear that his Version will suffer on that account. He is to consider himself as a Lobourer in another Man's Vineyard. An Author can command his Thoughts and Expressions; he can change and vary both as he pleases: But he who translates has no such Privelege, he is confin'd to his Author's Thoughts, and is consequently under an indispensable Obligation to render his Meaning in a happy, easie, natural Manner.

Having given this Account of the following Version, I must advertise the Reader of one thing more, and that is, that I have castrated our Poet, in translating nothing that border'd on Obscenity, or that was contrary to the Rules of Decency and good Manners; insomuch that the most modest Person may now safely

read

read bis Satires and Epistles, and not run the risque of endangering his Vertue.

Torquet ab obscænis jam nunc sermonibus aurem.

Lib. II. Epift. I. v. 127.

L. S

Some are of Opinion, that this might be done without any Omissions; D'Acier, say they, is an instance of it, who by taking a Liberty allowable in such Cases, bas given those Passages, which I have rejected, a Turn not unsuitable to the Author's Design, and not offensive to the modest Reader. I can by no means join with them in this Opinion; the Nature of Moral Good and Evil is fixed and immutable, and the Influence it has upon us will always be the same, tho' never so smoothly and artfully express'd. This is visibly apparent in abundance of young Persons, who, by conversing too much with the impure Writings of our Poets, do insensibly excite those Passions in their Minds, which, as they themselves find by sad Experience, can neither be allay'd without Trouble, nor Satisfy'd without a Crime. S.ER-

SERMONES.

ot

e.

7.

be er, by es, es, ebe the

ans ure

bas tho' s'd.

our Tions em-

neinor R-

SERMOL	NES.
L. Sat. V. Bentleii Editio.	Vulgares Editiones.
r r 38 Sapiens,	Patiens.
39 Nec,	Neque.
46 plus ac,	plus quam.
55 Malim,	Mallem.
59 Quantum,	Quanto.
60 Nec,	Neque.
63 Miseram,	Miserum,
83 ac natis reddat,	ac reddat natis. At si.
88 An fi,	Nec facias.
94 Ne facias,	Quidam.
95 Qui tam,	Quiddam.
105 Quidam,	Lippi.
2 25 Malchinus,	Malthinus.
2 25 Malchinus, 27 Gargonius,	Gorgonius.
30 Olente,	Olenti.
38 Mœchos,	Mœchis.
46 Demeterent ferro,	Demeteret ferrum.
48 In qua,	In quas.
and in S3 Pecceine, W. suminaria	Pecceive.
81 Sit licet O,	Sit licet hoc.
82 Togata eft,	Togata.
manp 84 Neque, novi	Nec.
88 Ducat,	Inducat.
90 Tu corporis optima	Ne corporis optima
Lyncei.A	Lynceis.
91 Contemplate,	Contemplere
92 Spectas,	Spectes.
106 Sectetur,	Sectatur.
110 Tolli, illo	Pelli.
III Statuat,	Statuit.
122 Neographs	Neque.
3.19 Nerpallida,	Vel pallida.
131 Dotinhaci	Doti
3 7 Iteravety	Citatet.
20 Et fortasse,)	Haud fortaffe.
25 Prævideas oculis male,	
40 Hagnæyni	Agnæ.
	Tardo, borg
58 Tardo lag, I	Verfetur.
	At est.
63 Et est, omit	65 Im-
17,	U) IIII-

L. Sat. V. Bentleii Editio.	Vulgares Editiones.
65 Impediat,	Impellat.
74 Ignoscet,	Ignofcat.
86 Rusonem,	Drusonem.
116 Infregerit,	Fregerit,
117 Sacra Divum,	Divum Sacra.
128 Quî,	Quo.
132 Tonfor,	Sutor.
133 Est opifex solus sicrex,	
r33 Vellent,	Vellunt.
134 Ni,	Nifi.
140 Peccaro,	Peccavero.
A -	Aut.
4 3 Ac, 14 Nummo.	Minimo.
15 Accipe jam,	Accipiam.
18 Loquentem,	Loquentis.
20 Emolliat,	Molliat.
25 Elige,	Erue,
26 Ab avaritiâ,	ob avaritiam.
	Poetas.
33 Poëtam,	
38 Poëtis,	Poëtas.
41 Si qui,	Si quism de la
48 Sermo est merus,	Serma merus.
68 Et vivat puris manibus,	Et puris vivat manibus.
69 Birrique,	Byrrhique.
70 Caprii,	Capri 1190 4
73 Nec recitem quic- quam,	Non recito cui quam.
79 Inquit, 14 smitgo	Inquis.
87 Amet,	Avetnal
	Gorgonius.
112 Scetani, age	Sectanilege se
119 Possum,	Poffim 9e2 dos
140 Noles, 119	Nolis, illo'l' ort
141 Veniet	Veniatura 2 111
	Deterrimad sal
5 7 Teterrima, 15 Absentem ut cantat,	Absentem cantat.
	Cuminik (1 121
20 Nilcum,	
24 Lavimur,	Lavimus at 1
52 Cicirri,	Cicerriot 18 cc
	Minitaris
65 Cicirrus,	Cicerrus, H
67 Nihilo deterius,	Deterius nihilo.
70 Producimus,	Produkimus.
72 Pene macros arlit.	Penerassir macros.
39 Hic. 10 12	Hinc, has he
·m1.28	Dein.
X	

L. Sat. V. Bentleii Editio,	Vulgares Editiones.
97 Dein.	Dehinc.
6 4 Imperitarent,	Imperitarint.
13 fugit,	Fuit.
15 quo nosti,	quem nosti.
18 Vos,	Nos.
20 Censorne,	Censorque.
24 Tilli,	Tulli.
29 Quis homo hic,	Hic eft.
31 Ut,	Et.
47 Quia sum tibi Mæce-	
nas convictor,	fim convictor.
53 Poffunt,	Possum.
54 Tibi me,	Mihi Te.
54 1101 IIIC,	
68 Aut, Shini	Ac.
79 Si qui,	Si quis.
87 ad hæc nunc,	ob hoc nunc.
107 Tilli, myan I	Tulli.
126 fugio campum lufum-	
que trigonem.	figni.
131 fuiffet,	fuissent.
7 15 Verset, 1990	Vexet.
20 Compositi,	Compositus.
28 Multoque,	
34 confuefti,	consueris.
8 15 Qua,	Quo.
25 Utramque,	Utrafque:
28 Cum fusus,	Confusus.
32.Ut quæ,	Utque.
38 Veniat,	Veniant.
41 Resonarint,	resonarent.
	Ibam forte.
9 1 Ibam ut forte,	Bollane,
76 Professor	
16 Profequar,	Persequar.
30 Mota divina anus urna	Divina mota anus urna
36 Vadatus,	Vadato.
42 Ut contendere durum.	
48 Vivitur,	Vivimus.
69 Vis tu,	Vin'tu.
70 inquam,	Unquam.
76 inclamat,	Exclamat.
10 27 Latini,	Latine.
32 Tali me,	Me tali.
38 Neque,	Nec.
49 Cum multa,	
49 Cuili iliuita.	IVIUITA CUITI.
78 crucies,	Multa cum.

us.

bus.

nam.

Dein.

L.	Sat.	V.	Bentleii Editio, Bibule,	Vulgares Editiones. Bibuli
			funt,	Sint.
			Capit,	Rapit.
2	1	10	Describit,	Describat.
			Recalcitret,	Recalcitrat.
			Nomentanum ve,	Nomentanumque.
		, ,	Cesserat,	Gesserat.
			Si quidcertes,	Si quiscertet.
			Et qui,	Aut qui.
			hinc diffingere,	Hic diffindere.
			Laudatus,	Laudatur.
			Laceraverit,	Latraverit.
			Quæ,	Quemy
			expulerit,	Extuderit.
		2.1	Neque,	Nec. 199 18 87
	-	8	æquora alebant,	æquor alebat.
			Pravus,	Pravum.
			qua non offendat.	qui non offendit.
			adfligit,	affigit.
			Anni,	Anni &.
			Occupet,	Occupat.
		9	inquit, Trausius,	Inquis Tarfius.
	10	6	tibi rectè semper eunt	recte tibi femper erunt
			res. siling .	res. outeros se
	11	8	Seu, coll .	Cum. (SUD 21 S
1	1:	23	Cupa, pland,	Culpa.
	1:	24	ita culmo,	Ue culmo.
			Postremum,	Postremo.
	13		fed cedit,	Erit cedet.
•	3		Sifcribes,	Sic feribis.
			at ipfis, med	ab iplis.
			Archilocho,	Archilocum.
-			Et miror morbi,	et morbi miror.
			Capitisve,	Capitifque.
	. 3	9	Angit,	Urget.
	6	0		Puffus.
			Volgus.	vulgum.
			Infani eft,	Infani fani eft:
			Atri et, pal	Atri. Company
			qui, malaxi	guid.
	11	2	Projectus,	Porrectus.
3			Tuo, Marshy	Tuos.
			quid ni neque enim	quid enim neque tu
	13	3	occidis,	occidit.
				Sororem

I

L. Sat. V. Bentleii Editio. Vulgares Editiones. 139 Sororem eft. Sororem. 154 accedit, accedar Octo affibus. 156 Octuffibus. Pereamque. 157 l'ereamve, 163 Tentantur, Tententur. 166 balatrone, barathrone. hæc. 170 hoc. 172 perdere, ludere. aut æneus. 183 et aeneus. 188 quære, quæro. 190 quod, quæ. 191 deducere, reducere. Ajax immeritos dum. 211 Ajax cum emeritos, Cum. 212 Tu. 216 Rufam aut Pofillam, Pusam aut Pusillam. quid tum? 230 qui cum, In. 234 Tu. 238 currit, currat. 240 absorberet, exforberet. 246 Sanin', Sani. 259 optet, optat. 262 cum me vocat, nec vocet. 301 Quam me stultitiam, Qua me stultitia. Demens. 303 Manibus, 313 Tantum dissimilem, Tanto diffimilem. 317 Num tantum, fufflans num tandem se inflans fic. fe, 318 Tantum. Tanto. vincunt. 2 vincant. fimul an. 10 simul et, alva. 13 alma, Mifto. 19 Musto, avertere! 37 averrere, curvat. 41 curvet, 44 fecundæ, fecundi. 51 subpones, supponas. Vinum. 60 Vina, 61 Mayolt, malit. 65 At, Quod. 66 putuit, putruit. 78 movet, movent. nequeunt. 87 nequeant, referas memori. 90 memori referas, . dolofo. 3 dolose, 79 Indignum, Magnum. 90 offendes,

tu

em

L. Sat. V. Bentleii Editio, Vulgares Editiones. 90 offendes, offendet. 100 quartæ esto, quartæ fit. 4 nil, nihil. 10 fors que, fors qua. 23 Romam, Romæ. 28 in turba, turba. 29 quid tibi vis infane& quid vis infane et quas quam rem agis. res agis. 32 Ne, 48 Spectaverit, Spectaverat. 49 luserit, luserat. 57 miratur, mirantur. 67 cum ut cuique, prout cuique. 78 si quis nam, nam si quis. illi. 83 Ille, 92 Vis tu. vin tu. 108 verniliter, vernaliter. 109 prælibans, prælambens. 7 34 fert, feret. 68 metues credo, credo metues. 78 supra dictis, Supradictis. 82 fignum, lignum. cum obsonia. 106 obsonia, quærenti convivam. 2 convivam quærenti, '4 Dic, Da. 19 affi et, atque. porrexerit. 30 porrexerat, velut illis, 94 veluti fi, 95 atris, afris. 1 Ep.21 Lenta, Longa. 28 oculos, oculo. 32 quadam, quodam. 51 vilius est auro argenvilius argentum est auro. tum, 55 Prodocet, perdocet. Et. 57 Eft, defunt. 58 defint, 62 puerorum est, puerorum. Es. 76 Eft, 91 viden', ut mutat, ride, mutat. curtatus. 94 curatus, 95 occurro, occurri, 105 suspicientis, respicientis. plenius. 4 planius, 10 Quod Paris, Quid Paris. 17 Rurfum, L.Epift.V Bentleii Editio, Vulgares Editiones. rurfus. 17 Rurfum, cessatum-curam. 31 cessantem-somnum, · Homines. 32 Hominem, 38 oculum, oculos. 52 podagrum, podagram. 65 Ire, viam qua monstret, ire viam quam monftrat. turres. 4 terras, hæc. 6 hoc. 22 Et, nec. Sit. 30 Si, at. 32 ac, 9 qui sapere, quam sapere. 11 Et domus & victus, Et mundus victus. Archaicis. I Archiacis, tendere. 11 extendere, fortuna. 12 fortunam, Brutum-Septimiumq; 24 Butram-Septiciumque, Mucius, indignum. 6 22 Mutus, & indignum, putas ut. 31 putes et, fodiat. 51 fodicet, 53 cui libet is. cuilibet hic. " 59 forum campumque, forum populumque. paratum. 22 paratus, 29 nitedula, vulpecula. 56 natum, notum. certo. 58 curto, 63 neget, negat. 96 femel, fimul. 8 5 oleamve, oleamque. ad cætera. 10 3 at cætera, 24 expelles, expellas. 37 violens victo, victor violens. vehet. 40 vehit, 23 Neu, nec. diffudit. 29 defundit, 12 glomos. 14 glomus, 13 16 Neu, Ne. 14 5 rus, res. 9 avet, amat. urbana. 40 tu urbana, 15 13 equis, equi. 16 Jugis, dulcis. donabat. 32 donaret, correctus. 37 corrector,

est

1171,

38 fi

L.Epift.V Vulgares Editiones. Bentleii Editio, 38 si quid, quicquid. 16. 3 an pratis, et pratis. 8 benigni, benigne. ferant. 9 ferunt, 10 juvat, iuvet. 15 et (jam, etiam. 40 medicandum, mendacem. responsore. 43 res sponsore, 45 introrfus, introrfum. 46 dicit, dicat. 49 negitatque, negat atque. or justo sanctoque, justum sanctumque. perdidit. 67 prodidit. 43 fua, fuo. 17 8 dici mera, mera dici. 18 caprina. 15 caprina &. 37 illius, ullius. refixit. 56 refigit, absis. 58 abstes. 80 At, ut. fidentem. 81 fidenter, or liquidi --- luce, bibuli-node. 107 Et mihi, ut mihi. ne. 110 neu. qui donat. 111 quæ ponit, edixit. 19 10 edixi, fed. 29 et, 5 descendere, discedere. 20 6 Tibi, quid, quis te. 8 plenus cum, cum plenus. 13 vinctus, unctus. 6 fata, facta. Nomen. 16. Numen, hic. 18 hoc, 28 Graiorum, Græcorum. 42 respuat, respuet. 46 et item, tiam. ad fastos. 48 in fastos, credit, 67 cedit, 69 Lævi, Livi. 73 decorum, decorum et venditque. 75 venitque, imberbes. 85 inberbi, 90 Graiis, Græcis. 105 Scriptos-rectis, cautos-certis. 109 puerique L.Epist.V Bentleii Editio, 109 puerique patresque, 142 operum pueris, 145 invecta. 149 cœpit verti, 167 inscitus. 180 ac, 187 Equiti, 188 ingratos, 196 converterit. 216 impende, 240 cuderet, 16 lædit, 63 renuis quod tu, 80 non tacta. 89 huic ut Mucius ille, 90 versat, 92 sacratumque, 152 donarint, 161 daturas, 171 refigit, 173 morte, 176 alternis, 182 curat, 196 procul procul, 112 levat, A. Po. 23 quidvis, 26 lenia, 32 faber, unus, 36 naso vivere pravo, 46) 45 3 52 ficta, 59 procudere nummum. 60 silvis folia privos, 65 sterilisve palus prius, 68 cuncta. 92 decentem, 96 aut Peleus. you adflent, 113 equitesque Patresque, Equites Peditesque. 116 et matrona, 120 Homereum,

136 Cyclius,

141 mænia,

139 parturiunt,

Vulgares Editiones. Pueri Patres. operum & pueris. inventa. verti cœpit. in scriptis. aut. Equitis. incertos. converteret. redde. duceret. laudat. renuis tu quod. contacta. hic ut Mucius illi. vexat. cælatumque. donarent. daturus. refugit. forte. alterius. curet. domus procul. juvat. quod vis. levia. faber imus. pravo vivere naso. . 3 ordine inverso. facta. producere nomen. fylvæ foliis pronos. sterilisque diu palus. facta. decenter. Et Peleus. adfunt, an matrona. honoratum. cyclicus. parturient. tempora.

154 fautos

A. Po. V. Bentleii Editio, Vulgares Editiones. 154 fautoris. plauforis. naturis. 157 maturis, 172 lentus—pavidusque longus --- avidusque. 185 Ne, 197 pacare tumentis. peccare timentis. 202 juncta, vincta. 209 laxior, latior. 260 missus cum magno, missos magno cum. 265 ut omnis, an omnes. 270 Vestri, Nostri. 277 Qui, Quæ. 294 præfectum, perfectum. 318 vivas, veras. 326 Dicas, dicat. superat? poteras. 328 superet poterat, 330 an hæc, ad hæc. Nec. 339 Ne, 353 ergo est, ergo. 354 Ut, Et. 358 terve. terque. opere in longo. 360 operi longo. 410 possit, profit. Nunc. 116 Nec: atris. 423. artis, 435 laborant, 441 ter natos, tornatos. 450 Non, Nec. fi quis curet. 461 fi curet quis. 462 projecerit. dejecerit.

ERRATA.

proceeding produces on

PAge 25. for interrupt, read interrupts.
p. 195. for Friends, r. Friend.
p. 278. for ask, r. asks.
p. 305. for envies, r. is pleas'd with.
p. 377. for when he believ'd, r. he believ'd.
A. P. p. 29. for timerous, r. timorous.
A. P. p. 26. v. 149. for nescatur, r. nascetur.

69 Parturiunt.

F Formal Fire

HORACE'S SATIRES

AND

EPISTLES

Done into English.

O Colombia antennel, inteliamid

A continue to the second of th



Q. HORATII FLACCI SATIRARUM LIBER PRIMUS.

SATIRA I.



UI fit, Mæcenas, ut nemo, quam fibi sortem,

Seu ratio dederit, seu fors objecerit, illà

Contentus vivat; laudet diversa

O fortunati mercatores, gravis annis
Miles ait, multo jam fractus membra labore.

Contrà mercator, navim jactantibus Austris,
Militia est potior. quid enim? concurritur: horæ
Momento cita mors venit, aut victoria læta.

Agricolam

n



HORACE'S SATIRES. BOOKI.

SATIRE I.



M

quam

obje-

versa

HENCE comes it to pass, Men generally discontented with his present tented Condition? Is it the Effect of with Choice or Fortune? it matters their prenot; He is still dissatisfied, cumstanand thinks, and talks of no-ces.

thing else, but the Happiness of Others.

HOW bleft is the Merchant, crys the good Old Soldier wasted with Age, and maim'd and exhausted with Watching and Marching, the constant Attendants of a Military Life; the Merchant on the other hand, in a Storm at Sea, thinks the Soldier happy; and why? because in an Engagement, he either meets with an Honourable Death, or is Conqueror in a Moment.

3 2

ГНЕ

I Macenas, a Roman Gentleman descended from the Ancient Kings of Etruria, of extraordinary Wit and Eloquence; He encouraged Learning and Learned Men, which gave occasion to Virgil and Horace to dedicate a considerable part of their Poems to him. He was in great Favour with Augustus.

Agricolam laudat juris legumque peritus,

Sub galli cantum consultor ubi ostia pulsat.

10

Ille, datis vadibus, qui rure extractus in urbem est,

Solos felices viventes clamat in urbe.

Cætera de genere hoc (adeò sunt multa) loquacem Delassare valent Fabium. ne te morer, audi Quò rem deducam. si quis Deus, En ego, dicat, Fam faciam quod vultis: eris tu, qui modò miles, Mercator; tu consultus modo, rusticus: binc vos, Vos bino mutatis discedite partibus, eia, Quid fatis? Nolint: atqui licet effe beatis. Quid caufæ est, merito quin illis Jupiter ambas 20 Iratus buccas inflet, neque se fore posthac Tam facilem dicat, votis ut præbeat aurem? Præterea, ne sic, ut qui jocularia, ridens Percurram: (quanquam ridentem dicere verum Quid vetat? ut pueris olim dant crustula blandi Doctores, elementa velint ut discere prima. Sed tamen amoto guæramus seria ludo.) Ille gravem duro terram qui vertit aratro, Perfidus bic caupo, miles, nautæque, per omne Audaces mare qui currunt, bac mente laborem Sefe ferre, senes ut in otia tuta recedant, Aiunt, cum sibi sint congesta cibaria : sicut Parvula (nam exemplo est) magni formica laboris Ore trabit quodcunque potest, atque addit acervo Quem struit, baud ignara ac non incauta futuri. Duce,

t

ficth to

fh th pr or

ab an fin Bu

are to Sw cei

Vin hin Te der

you ten may felv

alwa care

adds

THE Lawyer, being diffurb'd with the early Visits of his troublesome Clients, admires the Peasants quiet Life; the Peasant again, being forc'd to Town to appear at Bar, is all o're wonder; Lord, faith he, what happy Folks are these Citizens! To relate all the Instances of this kind, wou'd tire even Fabius, who was remarkable for his Impertinence. That I may not feem tedious I intend thus much. Suppose some Deity should expresly declare himself to these diffatisfied Wretches, that he was ready to grant 'em all their Requests; that the Soldier should be a Merchant; the Lawyer a Peasant; they wou'd scruple the Change, and yet they pretend that their only Happiness depends upon it. What more reasonable, than that the abused Deity shou'd revenge himself upon them, and for the future, be deaf to their Prayers, fince they know not what they wou'd be at? But Raillery apart; (tho' Truth and Raillery are not inconfiftent, it being usual with Masters to encourage their Scholars with Cakes and Sweetmeats, the better to prepare them to receive Instruction.) If you ask the Peasant, Vintner, and Soldier, or even the daring Merchant himself, who bids defiance to the Storms and Tempests, to what end or Purpose they undergo these severe Fatigues? They will all tell you, 'tis only to provide themselves a Competency, that in the declining part of Life they may peaceably and comfortably enjoy them-In this respect, they pretend to imitate the laborious Ant, (whom to be fure they always bring in for an Example) who being careful and provident of the Day of Necessity. adds all the can gather to her increasing Store.

Que, simul inversum contristat Aquarius annum, Non usquam prorepit, & illis utitur antè Quæsitis patiens: cum te neque fervidus æstus Demoveat lucro, neque biems, ignis, mare, ferrum; Nil obstet tibi, dum ne sit te ditior alter. Quid juvat immensum te argenti pondus & auri Furtim defossa timidum deponere terra? Quod si comminuas, vilem redigatur ad affem. At, ni id fit, quid habet pulchri constructus acervus? Millia frumenti tua triverit area centum; Non tuus hoc capiet venter plus quam meus: ut si Reticulum panis venales inter onufto Forte vehas humero; nibilo plus accipias quam Qui nil pertarit. vel dic, quid referat intra Natura fines viventi, jugera centum, an 50 Mille aret? At suave est ex magno tollere acervo. Dum ex parvo nobis tantundem baurire relinquas. Cur tua plus laudes cumeris granaria nostris? Ut, tibi si sit opus liquidi non amplius urna, Vel cyatho; & dicas, Magno de flumine mallem Quam ex hoc fonticulo tantundem sumere. Eo fit, Plenior ut si quos delectet copia justo, Cum ripà simul avulsos ferat Aufidus acer,

At

h

it

de

B

tis

ot

M

the

ter

wh

hui

yet

vid for

Pre

a H the short than to p far,

THUS far indeed the Example holds good; Covebut herein is the difference; the Ant in the tousness, Winter ceases from her Labour; she stays at Effects Home and enjoys the Fruits of her honest In- of it. duftry; but neither Heat nor Cold, Fire nor Sword, Storms nor Tempests, can allay your Thirst of amassing Riches; and all this you do that no other Man may be wealthier than your felf. Where is the Profit or Satisfaction of hoarding up a Mass of Treasure in the Earth. which cannot be done without some Concern? You will possibly reply, shou'd I spend any of it, it wou'd quickly have an end; and unless you do fo, where is the Joy of being Rich? What Beauty is there in a Heap of Money? Tho' your Barns and Granaries are stor'd with Wheat, yet your Appetite is much the fame as mine, the same Quantity of Bread will satisfie us both. Suppose you were one among other Slaves, who was pitch'd upon by your Master to carry the Basket of Provisions for the rest, cou'd you therefore eat more than your Companions? Of what Importance is it to a temperate Man, who observes the Bounds which Nature hath prescrib'd him, to have a hundred or a thousand Acres? but, Oh the Pleasure of taking from a great Heap! and yet, if you allow, that, That little which Providence hath bestowed upon me, is sufficient for all the Necessities of Life, where then is the Preference? What difference is there between a Hundred and a Thousand Acres? 'Tis just the same, as if wanting a Glass of Water, you shou'd rather choose to have it from the River than from a little Fountain. Hence it comes to pass, that they who extend their Desires too far, are oftentimes carried away by the Tor-B 4 rent

50

Q. HORATII. SAT. 1.

At qui tantuli eget, quanto est opus, is neque limo Turbatam baurit aquam, neque vitam amittit in undis.

At bona pars hominum, decepta Cupidine falso,
Nil satis est, inquit: quia tanti, quantum habeas, sis.
Quid facias illi? jubeas miserum esse, libenter
Quatenus id facit. ut quidam memoratur Athenis
Sordidus, ac dives, populi contemnere voces
Sic solitus: Populus me sibilat; at mihi plaudo
Ipse domi, simul ac nummos contemplor in arcâ.
Tantalus à labris sitiens sugientia captat
Flumina—quid rides? mutato nomine, de te
Fabula narratur. congestis undique saccis
Indormis inbians, & tanquam parcere sacris

Louismes catried away by rice

Cogeris,

fa

as

th

up

Y Na Fa

Vile Cro Sen req

Cov

Bulg

Spes

rent, and ruin'd by their Covetousness; but he whose Desires keep pace with his Necessities, runs no risque at all, the Water he drinks is clear and pure, he dreads not the Misfortune of perishing in the River. But, so it is, with the greatest part of Mankind, that, being led away with mistaken Notions, they never think they have enough. A Man, fay they i, is esteem'd in the World, in proportion to his Riches. Now what must be done in such a Case? They deserve to be miserable, who thus industriously labour to be so. Like the rich Mifer at 2 Athens, who was wholly unconcern'd at what the Citizens faid of him; the Athenians, faid he, make their Jests upon me, but as often as I look upon my Bags of Gold, I applaud my own Happiness. 'Tis reported of Tantalus, that he was ready to perish with Thirst, tho' up to the Chin in Water; that when he attempted to-drink, the Water mov'd from him: You laugh at this Relation, change but the Name, and you your felf are the Tantalus in the Fable. You fit gaping o're your 3 Money, and

He reproaches the Romans who respected a Man according to his Estate, insomuch that no Man had the Privilege of being Knighted who was not worth 25000 Crowns; Nor could any one pretend to the Honour of a Senator unless his Revenue was double that Sum; Augustus requir'd that a Senator shou'd be worth 300000.

Athens, the Capital Seat of Attica in Greece, formerly very famous for its Learning and Politeness: Plato, Arifotle, Demosthenes and Sophocles flourish'd in this Place; here it was, that the Romans sent their Sons to be instructed in Philosophy.

³ Agreeable hereunto is that excellent Description of a Covetous Man which we find in Lucilius.

Cui neq; jumentum est, nec servus, nec Comes ullus, Bulgam, & quicquid habet nummorum, secum habet ipse; Cum Bulga cænat, dormit, lavit, omnis in una Spes hominis Bulga, hac devinsta est catera vita.

Cogeris, aut pictis tanquam gaudere tabellis. Nescis quò valeat nummus, quem præbeat usum? Panis ematur, olus, vini sextarius; adde, Queis humana sibi doleat natura negatis. An vigilare metu exanimem, noctesque diesque Formidare malos fures, incendia, servos, Ne te compilent fugientes; hoc juvat? horum Semper ego optarim pauperrimus esse bonorum. At si condoluit tentatum frigore corpus, 80 Aut alius casus lecto te affixit; habes qui Assideat, fomenta paret, medicum roget, ut te Suscitet, ac reddat gnatis carisque propinquis. Non uxor salvum te vult, non filius; omnes Vicini oderunt, noti, pueri, atque puellæ. 85 Miraris, cum tu argento post omnia ponas, Si nemo præstat, quem non merearis, amorem? At si cognatos, nullo natura labore Quos tibi dat, retinere velis, servareque amicos; Infelix operam perdas: ut si quis asellum 90 In campo doceat parentem currere frenis. Denique sit finis quærendi: cumque babeas plus, Pauperiem metuas minus; & finire laborem Incipias, parto quod avebas : nec facias quod

d

m

V

ti

re ha dare no more touch it, than you dare commit Sacrilege; your Guineas and Broad Pieces are like so many Pictures, the Pleasure you take in them, is just the same. What Pity is it, that you do not better understand the Use of Riches? The Use They were given you to purchase Bread and of Riches. Wine, and all the other Necessaries of Life, which render our Subsistence comfortable and happy.

TO be perpetually alarm'd either with the Fear of Thieves or Fire; to diffrust your Domesticks least they should plunder you; if this be the Pleasure and Satisfaction of Riches; wellcome Poverty, may I never be posses'd of

them.

But what, say you, if Sickness shou'd seize me, or any other Misfortune confine me to my Bed? How many are ready to offer me their Assistance, to call the Physician, and to do every thing that is necessary to re-establish my Health, which cannot but be very dear to all my Relations? but in this also you are miserably mistaken; neither your Wife nor Children pray for your Recovery; all your Neighbours and Acquaintance hate you; nor need you wonder to find your felf fo univerfally detested, while you continue so wretchedly covetous. Assure your self, unless you get rid of this fordid Passion, in vain you endeavour the Love of your Relations; 'tis like attempting to bring up an Ass to the Manage, 'tis but lost labour to seek their Friendship. becomes you therefore to moderate your Defires: the greater your Possessions are, the less reason you have to be afraid of Poverty. You have got what you wanted, do not any longer be your own Tormentor: But above all

SAT. I.

Umidius quidam (non longa est fabula) dives

Ut metiretur nummos, ita sordidus, ut se

Non unquam servo melius vestiret; ad usque

Supremum tempus, ne se penuria vistus

Opprimeret, metuebat: at hunc liberta securi

Divisit medium, fortissima Tyndaridarum.

Quid mî igitur suades? ut vivam Mænius? aut

Ut Nomentanus? Pergis pugnantia secum
Frontibus adversis componere. non ego avarum
Cum veto te sieri, vappam jubeo ac nebulonem.
Est inter Tanaim quiddam, socerumque Viselli: 105
Est modus in rebus; sunt certi denique sines,
Quos ultra citraque nequit consistere rectum.

Illuc, unde abii, redeo. nemon' ut avarus

Se probet, ac potiùs laudet diversa sequentes?

Quódque aliena capella gerat distentius uber,

Tabescat? neque se majori pauperiorum

Turbæ comparet? hunc atque hunc superare laboret?

Sic

Bi we rice in lei lik

B

th

Pe Sir Shi me tre mu

Me its fer

Ma

Lif

at l cun he cau than eafi

of A

his

See 3

fhe h

things do not follow Umidius's Example, who was fo rich that he measur'd his Money by the Bushel, and withal so fordid, that he always went clad like a Menial Servant; and yet this rich, this miserable Umidius, was perpetually in Fear of wanting Bread before he died; at length his valiant and couragious Concubine, like another 'Clytemnestra, gave him his Death's Wound with the blow of a Hatchet, and put a Period to his Life and Fears together. Well, Sir, what is it that you wou'd have me to do? Shall I live like 2 Mænius or Nomentanus? I mean no fuch thing, you are all for the Extremes; I warn you against Covetousness, must you therefore lead a loose and profligate Life? Is there no difference between Tanais, and the Father-in-Law of Visellius? There's a Mean in all things; even Virtue it felf hath. its stated Limits, which not being strictly obferv'd, it ceases to be Virtue.

TO refume the Argument; The Covetous No Man Man, above all others, is perpetually repining as the at his present Condition; his Neighbour's Cir-Covetous cumstances please him better than his own; Man. he frets and consumes himself with Envy, cause another Man's Goat gives more Milk than his. And what is the Reason of this Uneasiness? He seldom compares himself with his Inseriors, but is always looking forwards, eagerly aspiring to get before this Man, and

that

of Agamemnon, whom she slew with an Ax some time after his return from Troy, her Gallant Ægistus, with whom she had a long time liv'd in Adultery, being affishing to the Murder. She was afterwards flain by her Son Orestes. See Juvenal Sat. 6. 1. 656.

² Manius and Nomentanus, two diffolute young Gentlemen, who were notorious for their Debaucheries.

M

do

ly

ple

fho fibi to Ar

H

Livi

a P

Frie

Fam

digeft

gustus perfesi Person

Sic festinanti semper locupletior obstat:

Ut cùm carceribus missos rapit ungula currus;

Instat equis auriga suos vincentibus, illum

Præteritum temnens extremos inter euntem.

Inde sit, ut rarò, qui se vixisse beatum

Dicat, &, exacto contentus tempore, vità

Cedat, utì conviva satur, reperire queamus.

Jam satis est: ne me Crispini scrinia Lippi 120 Compilâsse putes, verbum non amplius addam.

SATIRA II.



MBUBAIARUM collegia, pharmacopolæ,

Mendici, mimæ, balatrones; hoc genus

Mæstum ac solicitum est cantoris morte Tigellî:
Quippe benignus erat. contrà bic, ne prodigus esse
Dicatur, metuens, inopi dare nolit amico,
Frigus quo duramque famem depellere possit.

Hunc

5

that Man; fo that as long as there remains One greater than himfelf, what Hopes of Satisfaction? He refembles herein the Charioteers, who in a Race are always pressing, always intent on those that are before them, regardless of those they lest behind. Thus it is with Mankind, and this is the reason that we seldom or never meet with a Man, who by his own Confession, has liv'd a happy and contented Life; who like a fatisfied Guest goes quietly off from the Stage of this World, not a little pleas'd with his past Enjoyments.

WHAT has been faid is, I think, fufficient; fhou'd I detain you any longer, you will poffibly suspect me of stealing from Crispinus, to avoid which, I will fay no more upon this

Argument.

SATIRE II.



nus

Tunc

IDLERS, Perfumers, Gipfies, Nothing Players, Libertines, and all that more fort of Cattle, lament the Death than for of 2 Tigellius the Musician; and Men to they have Reason for so doing, he run from

was very free and generous to them.

HOW contrary to this, is the Miser's way of tream to another. Living? who, for fear of being thought a Prodigal, refuses to relieve his necessitous Friend, though ready to perish with Cold and Famine. IF

1 Crispinus, a Stoick Philosopher, who is said to have digested the Opinions of that Sect in very ill Verses.

A famous Musician of Sardinia, much esteem'd by Augustus for his Skill in Musick; He was in other respects a perfect Humorist, and a very debauch'd and extravagant Person.

av

hi ex

un

the

me his

cen

in

tho

Mo

he diga

He

who

but COVE

forb

perh His how the 2

intro

nishi

neve

has d

rot chis

indications.

Hunc si perconteris, avi cur atque parentis Præclaramingrata stringat malus ingluvie rem, Omnia conductis coemens obsonia nummis; Sordidus, atque animi quòd parvi nolit haberi, IO Respondet: laudatur ab bis, culpatur ab illis. Fufidius vappæ famam timet ac nebulonis, Dives agris, dives positis in fenore nummis. Quinas hic capiti mercedes exsecat; atque Quanto perditior quifque est, tanto acriùs urget : Nomina sectatur, modò sumtà veste virili, Sub patribus duris tironum. Maxime, quis non, Jupiter, exclamat, fimul atque audivit? At in se Pro quæstu sumtum facit. Hic? vix credere possis Quam sibi non sit amicus : ita ut pater ille, Terenti 20 Fabula quem miserum gnato vixisse fugato Inducit, non Se pejus cruciaverit atque bic.

the property of the party of the

they have Region for to Eas

Reputaty to this is the Adult's year

Francisco Live director contravent Colductions in

supplied a Scoice Thilotopier, who is fit to have ging of the Oplaions of that Sed is very ill Verley,

g A fagnous Musica of Serd his, introductive steered by Are

Supply Addition of the strain debanch of the strain out avegant

wes very free as I renerges for the

Ment of he who are the being chought a Zide of reflice to relieve his necessivens

> T fons an which Years (they di

time the 2 See morumen Act I. S

IF you ask the Spendthrift why he squanders away those large Possessions which were lest him by his Ancestors, in taking up Money at excessive Interest, to purchase Dainties for his unthankful Appetite: His Answer is, to avoid the Imputation of a fordid Fellow, of one of a mean and narrow Spirit. They who prosit by his Extravagancies commend him, but Others

censure and condemn his Conduct.

THE Usurer Fusidius, who is vastly rich, both in Land and Money, that he may not be thought either lewd or extravagant, lends his Money at 5 per Cent. Interest per Month, which he deducts from the Principal. The more Prodigal any Person is, the more he gripes him. He is perpetually inquiring for wealthy Heirs, who, having put on the I Toga Virilis, received but a small and scanty Allowance from their covetous Fathers. Oh! ye Gods! who can forbear exclaiming against such Practices? But perhaps his Expences are equal to his Gains. His Expences equal? you will hardly believe how much this Niggard is his own Enemy; the 2 Old Man in the Comedy, whom the Poet introduces, weeping and lamenting, and punishing himself for having banish'd his Son, never underwent half the Severities, which he has done.

Now

² See the Character of Menedemus in Terence's Heautontimorumenos, it has fomething very tender and moving in it.

Act I. Scene I.

The Sons of Noblemen and other considerable Perfons among the Romans wore a kind of Vest with Sleeves, which they call'd Alicata Chlamys, till they were Thirteen Years Old; then they put on the Toga Pratexta, which they did not change till the Seventeenth Year, at which time they were allow'd to wear the Toga Virilis.

t

ft

fi

no

COI

Fri

wh

Wo Vo

1on

tun

ftan

Out

then

pace they to th

with anot

Si quis nunc quærat, Quò res hæc pertinet? Illuc:
Dum vitant stulti vitia, in contraria currunt.
Malthinus tunicis demissis ambulat; est qui
Inguen ad obscænum subductis usque facetus:
Pastillos Rusillus olet, Gorgonius hircum.
Nil medium est----

SATIRA III.



MNIBUS hoc vitium est cantoribus, inter amicos

Ut nunquam inducant animum cantare rogati;

Injussi nunquam desistant. Sardus habebat
Ille Tigellius hoc. Cæsar, qui cogere posset,
Si peteret per amicitiam patris, atque suam, non 5
Quidquam proficeret: si collibuisset, ab ovo
Usque ad mala citaret, so Bacche, modò summà
Voce, modò hac, resonat quæ chordis quattuor ima.
Nil æquale homini fuit illi: sæpe velut qui
Currebat sugiens hostem; persæpe velut qui
Junonis sacra ferret: habebat sæpe ducentos,
Sæpe decem servos: modò reges atque tetrarchas,

Omnia

I So

Now what is the Moral? 'tis briefly this; while Fools shun one Extream, they run into another. There are few or none who observe a due Medium; This Man's Coat hangs down to his Heels; Another tucks up his Cloaths to his Middle; Gorgonius by neglecting himself stinks filthily; Rufillus, on the other hand, fmells of nothing but Perfumes.

SATIRE III.

ibus,

ntare

20n 5

na.

15,

Omnia

10

IS a prevailing Humour with all The Cha-Songsters never to fing, when im- raster of they chant everlaftingly. 1 Tigel-

portun'd; but if you let them alone Tigellius. lius was perfectly of this Humour; not Casar himself, the mighty Casar, tho' he conjur'd him by his own, and by his Father's Friendship, cou'd get a Song from him; but, when the Fancy took him in the Head, he

fometimes high, fometimes low, in a very tuneful and agreeable manner.

This Man was a perfect Emblem of Inconstancy; he wou'd sometimes run himself quite out of Breath, as if an Enemy pursu'd him; then again he wou'd affect a flow Majestick pace; like the Priestesses of Juno when they carry in Procession the Holy Vessels to the Temple. One while you might fee him with a Retinue of Two Hundred Servants, at another time but with Ten. One while his Discourse

wou'd fing Io Bacche, 2 all Supper-time; his Voice and Instrument keeping time together,

I See Tigellius's Character in the preceding Satire. 2 Ab Ovo usque ad Mala, all Supper-time; the first Course in the Roman Entertainments was Eggs, the last Apples.

Omnia magna loquens; modò, Sit mihi mensa tripes, & Concha salis puri, & toga, quæ defendere frigus, Quamvis crassa, queat. Decies centena dedisses 15 Huic parco, paucis contento; quinque diebus Nil erat in loculis. noctes vigilabat ad ipsum Manè; diem totum stertebat. nil fuit unquam Sic impar sibi. nunc aliquis dicat mihi, Quid tu? Nullane habes vitia? Imò alia, haud fortasse minora. 20

Mænius absentem Novium cùm carperet: Heus tu, (Quidam ait) ignoras te? an ut ignotum dare nobis Verba putas? Egomet mî ignosco, Mænius inquit. Stultus & improbus hic amor est, dignusque notari. Cùm tua prævideas oculis mala lippus inunctis; 25 Cur in amicorum vitiis tam cernis acutum, Quàm aut aquila, aut serpens Epidaurius? at tibi contrà

Evenit, inquirant vitia ut tua rursus & illi.
Iracundior est paulò, minùs aptus acutis
Naribus horum hominum: rideri possit, eò quòd \$\infty\$30
Rusticiùs tonso toga desluit, & malè laxus
In pede calceus hæret, at est bonus, ut melior vir

Non

I So given u

f

ar

m

No

th

to

imp wit

the

be i

full

bou:

Nov

are e

rofe, Wit; shav'd Boots

Discourse turns upon nothing but Kings and Emperors; at another time he affects an humbler Strain; then a three-leg'd Table, a little Salt, and a good Cloth-Coat no matter how coarse, to keep out the Cold, is all that he defires; and yet shou'd you present this poor contented frugal Mortal with a Thousand Pounds, he wou'd spend it all, in four or five Days; it was his usual Practice to sit up all Night, and to sleep all Day; never certainly was any Man so irregular, he was Variety it self.

But some one may object and say, pray what Men veare you, Sir? are you without your Faults? over-Why, truly I must confess, that I also have look their my Failings, nor are they less considerable.

15

tibi

10

Non

As Manius t'other day was railing against ings, and Novius, one in the Company plainly told him, fure and that he was forry to find him fuch a Stranger condemn to himself; Why shou'd you, Manius, thus the same impose upon us, as if we were unacquainted Faults in with your Character? Manius reply'd, I can easily pass over what I do my self. But, said the Other, such notorious Partiality is not to be forgiven; you are always blind to your own Imperfections, why are you then so wonderfully quick-fighted with respect to your Neighbours? None of their Failings ever escape you. Now what is the Confequence? Your Friends are even with you, and reflect on your Vices, with the same Severity as you do on theirs.

This Man, you fay, is peevish and morose, that he is not fit Company for Men of Wit; his Hair is in Disorder, his Beard's ill shav'd, his Habit Clownish, his Shoes sit like Boots; and what if all this be true? He is

own Fail-

I Some Criticks are of Opinion, that Horace has here given us a Character of his Friend Virgil.

Non alius quisquam; at tibi amicus: at ingenium ingens

Inculto latet hoc sub corpore, denique teipsum
Concute, num qua tibi vitiorum inseverit olim
Natura, aut etiam consuetudo mala, namque
Neglectis urenda filix innascitur agris.

Illuc prævertamur, amatorem quòd amicæ
Turpia decipiunt cæcum vitia, aut etiam ipsa hæe
Delectant; veluti Balbinum polypus Agnæ.

Vellem in amicitià sic erraremus, & isti
Errori nomen virtus posuisset honestum.

At, pater ut gnati, sic nos debemus amici,
Si quod sit vitium, non fastidire. strabonem
Appellat pætum pater; & pullum, malè parvus
Si cui silius est; ut abortivus fuit olim
Sisyphus: hunc varum, distortis cruribus; illum
Balbutit scaurum, pravis sultum malè talis.

Parciùs

he ha

n

b

ar

10

th W

Ag

Fr be

ly

ftin

ma

Fri

nei

fes ing labo Is h win calls war they they lifpi 35

45

nevertheless a good Man, there is hardly his Equal; besides he is your Friend, and how indifferent soever his Appearance may be, his Parts and Learning deserve your Admiration. Examine your self-carefully, some Vices are natural, others again are contracted by Custom; for Fields, when neglected, bring forth nothing but Fern. But of this hereaster.

I wou'd first observe to you, how apt Men Weought are to over-look the Insirmities of those they to pass love, and sometimes to take a Pleasure in little them; of this Balbinus is an excellent Instance, Failings who was so passionately fond of his beloved of our Agna, that her Polypus seem'd a Beauty to him. What is a Fault in Love, when apply'd to lessen and to lessen and to riendship is a Virtue; and it were much to excuse be wish'd, that mistakes of this kind, especial them all ly among Friends, were more frequently practis'd, and that some honourable Name of distinction were given to those who acted in this manner.

But if we cannot ascend this heighth of Friendship, let us imitate at least that Kindness and Assection that a tender Father expresses towards his Child; who is so far from being disgusted at his natural Defects, that he labours all he can to conceal or soften them. Is his Son almost blind? his Father says he winks; Is he a 'Sisyphus for his Stature? he calls him his Chicken; Do his Legs bend inwards? they are not so streight as he wishes they were; Are his Ankle-Bones weak? Are they unable to support him? he will tell you lisping, they are a little too big.

C 4 THU

A Dwarf of Marc Antony's, scarce Two Foot high; he had a great deal of Wit and Subtilty in him, upon which he was call'd Sisyphus.

Parcius bic vivit? frugi dicatur: ineptus Et jactantior hic paulo est? concinnus amicis 50. Postulat ut videatur: at est truculentior atque Plus æquo liber? simplex fortisque babeatur: Caldior est? acres inter numeretur. opinor, Hæc res & jungit, junctos & servat amicos. At nos virtutes ipsas invertimus, atque 55 Sincerum cupimus vas incrustare. probus quis Nobiscum vivit? multum demissus homo : illi Tardo, cognomen pingui damus : hic fugit omnes Insidias, nullique malo latus obdit apertum? (Cum genus boc inter vitæ versetur, ubi acris Invidia, atque vigent ubi crimina) pro bene sano Ac non incauto, fictum astutumque vocamus. Simplicior quis & est; (qualem me sape libenter Obtulerim tibi, Mæcenas) ut forte legentem Aut tacitum impellat quovis sermone molestus? Communi sensu plane caret, inquimus. ebeu Quam temerè in nosmet legem sancimus iniquam! Nam vitiis nemo sine nascitur: optimus ille est, Qui minimis urgetur, amicus dulcis, ut æquum est, Cum mea compenset vitiis bona; pluribus hisce (Si modò plura mihi bona sunt) inclinet, amari Si volet : bac lege, in trutina ponetur eadem.

Qui

h

li

h

C

ra

M

th

gi

du

55

Thus it is that we ought to deal with our Friends; Is your Neighbour Covetous? fay he is frugal; Is he filly, impertinent and vain? he defigns only to divert his Companions; another perhaps looks big, is imperious, and takes too much liberty in Conversation; excuse me, Sir, he is a Man of Courage and Sincerity; Is he given to Passion? commend him for a brisk and lively Temper; such a proceeding as this, is a certain way of making Friends, and of preserving their Friendship.

But fuch is the great Degeneracy of our Nature, that we endeavour to change the very Essence of things, and to defame one another even for our good Qualities; Is our Neighbour a right good honest Man? we accuse him of a base and abject Spirit; Is he slow of Apprehension? we say, he is dull; Is he wise and circumspect? Does he stand upon his Guard? Is he throughly fensible of the Envy and Malice and Defigns of those about him? we brand him for a fubtle and deceitful Man. On the contrary, If any One is free and open in his Conversation? If being unacquainted with the Rules of Good-Breeding, he occasionally interrupt a Man of Business with Affairs of no Moment? we fay, that he has not common Sense. Alas! that we shou'd thus inconsiderately make Laws against our selves! Every Man has his Failings; he is the best who has the fewest. When my Friend compares my good Qualities with my bad, it is very reasonable, if he defires I shou'd love him, that he give his Vote in favour of the former, more especially if my Virtues are superior to my Vices; Upon such a fair and equitable Procedure he may reasonably expect the like Usage

Qui ne tuberibus propriis offendat amicum Postulat, ignoscat verrucis illius. æquum est Peccatis veniam poscentem reddere rursus.

75

Denique, quatenus excîdi penitus vitium ira, Cætera item nequeunt stultis hærentia; cur non Ponderibus modulisque suis ratio utitur? ac, res Ut quæque est, ita suppliciis delicta coercet? Si quis eum servum, patinam qui tollere jussus, 80 Semesos pisces tepidumque ligurrierit jus, In cruce suffigat; Labeone insanior inter Sanos dicatur, quanto boc furiosus atque Majus peccatum est? paulum deliquit amicus; Quod nisi concedas, habeare insuavis, acerbus: 85 Odifti, & fugis, ut Drusonem debitor æris; Qui, nisi, cum tristes misero venere Calenda, Mercedem, aut nummos unde unde extricat, amaras, Porrecto jugulo, bistorias, captivus ut, audit. Comminxit lectum potus, mensave catillum 90 Evandri manibus tritum dejecit : ob hanc rem, Aut positum antè med quia pullum in parte catini Suffulit esuriens, minus boc jucundus amicus Sit mibi? quid faciam, si furtum fecerit, aut si Prodiderit commissa fide, sponsumve negarit? 95 Queis paria esse fere placuit peccata, laborant, Cum ventum ad verum est : sensus moresque repug-Atque nant,

Hift

W

it

te

ha

for his

Di

all

to

to

Th

from me; if I am not offended at his Failings, why shou'd he be displeas'd at mine? What more just than that we mutually pardon one another?

Nothing is more impossible than to keep The Poet our Passions in absolute subjection; but then, condemns why do we not call our Reason to our Assist- the Opiance, in proportioning the Punishment to the the Sto-Nature of the Crime? If a Man shou'd order his icks, who Servant to be hang'd, for licking up the Sauce, afferted or eating the Fish as he took them from the Ta- that all ble; wou'd not all wife Men think him Mad? were Wou'd it not be much worse in you, if, upon equal. fome flight Failure in your Friend, (which without the Imputation of being ill Natur'd, you cannot but pass over) you detest and shun him as a Debtor does 1 Druso, who, when the Day of Payment comes, if the Money be not ready, no matter how the poor Man comes by it, condemns his Debtors to stand like Captives with their Necks extended, and give strict Attention to his miserable Collections.

Must I be angry with my Friend, if after hard drinking he foul my Room, break an Old China Dish, or take a Chicken which lay before me? What if he steal my Goods, break his Word, or betray my Secrets, is there no Difference to be made? They who affert that all Crimes are equal, find themselves at a loss to make good their Assertion, when they come to enquire into the Truth and Nature of Things, and to trace 'em to their Origine.

90

95

igque Reafon

A famous Usurer, who was a very impertinent

Atque ipsa utilitas, justi prope mater & æqui.

Cum prorepserunt primis animalia terris, Mutum & turpe pecus, glandem atque cubilia propter. Unguibus & pugnis, dein fustibus, atque ita porro Pugnabant armis, quæ post fabricaverat usus: Donec verba, quibus voces sensusque notarent. Nominaque invenere: debinc absistere bello, Oppida caperunt munire, & ponere leges; 105 Ne quis fur esset, neu latro, neu quis adulter. Nam fuit ante Helenam cunnus teterrima belli Causa: sed ignotis perierunt mortibus illi, Quos, venerem incertam rapientes, more ferarum, Viribus editior cadebat, ut in grege taurus. OFI Jura inventa metu injusti fateare necesse est, Tempora si fastosque velis evolvere mundi. Nec natura potest justo secernere iniquum, Dividit ut bona diversis, fugienda petendis: Nec vincet ratio boc, tantundem ut peccet, idemque, 115

Qui

v c a

th C ha re b

pr ca w: to

for

wa M of

en lor vai

and

and

find the infl Ev

but

Ma

Reason and Custom and Interest, which is the Parent of Justice and Equity, are all against

IN the first Ages of the World, Mankind was dumb like the rest of the Creation; Accordingly, when they quarrel'd for their Dens and Acorns, their Fifts and Nails determin'd the Contest; in process of time they came to Clubs, afterwards to Swords, which Necessity had taught them how to make; These Differences continu'd till the Invention of Words; by which Means every thing being affignd its proper Name, and Men enabled to communicate their Sentiments to one another, a Peace was concluded. Upon which they proceeded to build Cities, and to enact good Laws to prevent Robberies, and put a stop to Adultery; for long before the Destruction of Troy many cruel Wars were occasion'd by Women; it was then a common and ordinary thing, for Men to fight and kill one another for the fake of their Mistresses; they lov'd at large, and enjoy'd whom they pleas'd; like a Bull who lords it o're the Herd, the Strongest still prevail'd upon the Weakest, whose Deaths, for want of some charitable Poet, are unknown and unlamented.

IF we examine the Annals of former Times, The Reaand trace Nature to her Cradle; we shall then fon why find, that Laws were first enacted, to remedy were first the Evils of Violence and Injustice. We are instituted instructed by Nature to discern Good from Evil, to avoid the One, and covet the Other; but Nature of it felf, is not able to determine between Right and Wrong. I challenge all Mankind to give a good Reason, why a Man

15

Qui teneros caules alieni fregerit horti,

Et qui nocturnus Divûm sacra legerit, adsit

Regula, peccatis quæ pænas irroget æquas:

Ne scuticâ dignum horribili sectare flagello.

Nam ut ferulâ cædas meritum majora subire

Verbera, non vereor; cùm dicas esse pares res

Furta latrociniis, & magnis parva mineris

Falce recisurum simili te, si tibi regnum

Permittant homines, si dives, qui sapiens est,

Et sutor bonus, & solus formosus, & est rex; 125

Cur optas quod habes? Non nosti quid pater (inquit)

Chrysippus dicat: Sapiens crepidas sibi nunquam

Nec soleas fecit: sutor tamen est sapiens. Quò?

Ut, quamvis tacet Hermogenes, cantor tamen atque

Optimus est modulator: ut Alfenus vaser, omni 130

Abjecto

ridio Law steals he ha

f

iı

h

is

th

Kar

ac

loi

fel we an Ac

nius a the A upon tion,

who has only stollen a few 'Colworts, shou'd fuffer the same Punishment as he who hath committed Sacrilege. It is therefore very neceffary, that fome Law shou'd be establish'd to proportion the Punishment to the Nature of the Crime, that a poor unhappy Criminal, who hath only deferv'd a few Stripes, may not be beaten beyond all measure. It is not very probable that you, who declare all Crimes are equal, and that if you were a King, they shou'd all meet with the same just Fate, shou'd inflict a less Punishment on a Delinquent, than his Crime deserv'd; Now if it be true, according to your Principles, that he that is Wife is the only rich accomplish'd Man; that he is the only good Mechanick, and indeed a very King? Why do you wish for that, which you are already possess'd of? O Sir, you are unacquainted with that Saying of our Father 2 Chrysippus; A Wise Man, saith that sage Philosopher, tho' he does not make his Shoes himfelf, is nevertheless a good Shoemaker; very well, just as Hermogenes when he is filent, is an excellent Musician, and sings to Perfection. According to this pleasant way of Reason-

ue

130

ecto

The Example which our Poet here makes use of, to ridicule the Severity of the Stoicks, is taken from the Laws of Draco, who expresly commands that he who steals a few Colworts, shou'd be punish'd as severely as if he had committed Sacrilege.

² A Philosopher born at Solos in Cilicia, Son of Apollonius and Disciple of Cleanthes; He was Successor to Zeno the Author of the Stoich Sect, whose Principles he took upon him to explain, but was so unhappy in his Exposition, that in Derision he was call'd Chesippus.

Abjecto instrumento artis, clausaque taberna,
Sutor erat: sapiens operis sic optimus omnis
Est opifex, sic rex solus. Vellunt tibi barbam
Lascivi pueri; quos tu nisi fuste coerces,
Urgeris turba circum te stante, miserque
Rumperis, & latras, magnorum maxime regum.
Ne longum faciam: dum tu quadrante lavatum
Rex ibis, neque te quisquam stipator, ineptum
Præter Crispinum, sectabitur; & mibi dulces

Ignoscent,

Bufine ments that co vanc'd at last

it

eı

A

an

ne wi

the

titt

Ma

and Phil furr

tua, w Rewar mentio Vare Mani

of Ch affiftin

Thy N. Preferv Obnoxi The W

Shall ra Th' imn ing, I Alfenus, when he had thrown away his Tools, shur up his Shop, and given himself entirely to the Study of the Law, in which Science he excell'd most of his Time, was still a Cobler. Thus your wise Man is a perfect Artist in all Professions, nay in this Sense he is an Emperor.

IF you go on to argue in this foolish Manner, your very Beard as you walk the Streets will be insulted by the Boys, unless you drive them away with your Philosophical Staff, the common Badge of your Profession; the Multitude press you on every side, and deride your Majesty, tho' you talk your self to Death.

and have none but Crispinus that impertinent Philosopher to wait upon you; whilst I am surrounded with my pleasant Friends, among D whom

I Alfenus Varus a Shoemaker of Cremona, not liking his Business, went to Rome, where he made such Improvements in the Study of the Law under Sulpitius Severus, that celebrated Lawyer, that in a little time he was advanc'd to the most considerable Employments. He was at last made Conful with Publius Vinicius in the second Year of Christ. He was a great Friend to Virgil, and was very affishing to him in the Recovery of his Estate near Mantua, which Augustus had given to Arius the Centurion in Reward for his Service against Brutus and Cassius. He is mention'd by Virgil, in his Ninth Ecloque V. 27.

Vare tuum nomen (superet modo Mantua nobis, Mantua væ miseræ nimium vicina Cremonæ!) Cantantes sublime ferent ad sidera Cycni.

Thy Name, O Varus (if the kinder Powers Preserve our Plains and shield the Mantuan Towers, Obnoxious by Cremona's neighbouring Crime) The Wings of Swans and stronger pinion'd Rhime Shall raise aloft, and soaring bear above, Th' immortal Gift of Gratitude to Jove.

Ignoscent, si quid peccavero stultus, amici, Inque vicem illorum patiar delicta libenter; Privatusque magis vivam te rege beatus.

Q. HORATII.

SATIRA IV.



UPOLIS, atque Cratinus, Aristophanesque poetæ, Atque alii, quorum comædia prisca virorum est,

Si quis erat dignus describi, quòd malus, aut fur, Quòd machus foret, aut sicarius, aut alioqui Famosus; multà cum libertate notabant. Describe Hinc omnis pendet Lucilius, bosce secutus,

winders, went to how, where he made and present the study of the same and

that celebrated Labour tages of two deep vine de rothe mode considerable at last made Carrier with Palling of Chieff, He was a greet Pricasa estiliting to him in the sketovery of which depoler had given the Reward for his Service realish to the Column Reward for his Service realism Reward for

Vere button uses in Superist in Manting vice in Sir Superior Contraines Soften Superior Very Name, O vice of the

refure, our Plans and friends to new

Smorrious by controls and shorr of the Wings of Swan and Indeed to the state and states and states

clo

1 1

Old with and t

ple; was a Alcibin which flection left of writte Eleven Harmon

the Madelicate

Comed mingle yet he so One Po of Iambit the Fra

A. U. C

whom if at any time I chance to transgress, I obtain their Pardon, as they do mine on the like Occasions. Thus, private as I am, I live an easie and comfortable Life, which I wou'd not exchange for your imaginary Greatness.

SATIRE IV.

E

5 36.617

D'OHILL

Bal as

of Ch

erifiiffs.

Rewar

olingan

Fare

Mariet

Camta

incut

calla cmi upolis, Cratinus, Aristophanes, The Chaand all the Old Comedians, when ever any Man was notoriously infamous for Murder, Thest, Adultery, or any other Villany, were

very free in reflecting upon him. ² Lucilius has closely imitated these Comedians, tho' in a dif-D 2 ferent

Eupolis, Cratinas and Aristophanes, Three Writers of Old Comedy, who were Contemporaries; it was usual with them in their Plays to call Persons by their Names, and to expose their Failings to the Laughter of the People; Aristophanes had the Boldness to ridicule Socrates: He was also very free with the Management of Chon, Nicias, Alcibiades, and other Governors of Athens; in a Word, that which we call Old Comedy, was full of Satirical Reflections and scandalous Slanders: We have nothing now left of Eupolis and Cratinus; Aristophanes is said to have written Fifty Four Comedies, of which we have now but Eleven; he excells in the Force, Purity, Sweetness and Harmony of Stile. He flourish'd about the 85th Olimpiad.

² A Poet of the Equestrian Order, he writ Satires after the Manner of Ennius and Pacuvius, but gave 'em a more delicate and graceful Turn; he closely imitated the Old Comedy of the Gracians; and tho' he did not, like Ennius, mingle several sorts of Verses together in the same Satire, yet he compos'd several Satires of several sorts of verses; One Poem consisted of Hexameters, Another was entirely of Iambicks, a Third of Trochaicks, as may be seen from the Fragments yet remaining of his Works. He liv'd A. U. C. 650.

Mutatis tantum pedibus numerisque; facetus, Emunct a naris, durus componere versus: Nam fuit boc vitiosus; in borâ sæpe ducentos, Ut magnum, versus dictabat stans pede in uno. OI Cum flueret lutulentus, erat quod tollere velles: Garrulus, atque piger scribendi ferre laborem; Scribendi rectè: nam ut multum, nil moror. ecce Crispinus minimo me provocat : Accipe, si vis, Accipiam tabulas : detur nobis locus, bora, 15 Custodes: videamus uter plus scribere possit. Di bene fecerunt, inopis me quodque pusilli Finxerunt animi, rarò & perpauca loquentis : At tu conclusas bircinis follibus auras, Usque laborantes dum ferrum molliat ignis, 20 Ut mavis, imitare. beatus Fannius, ultrò Delatis capsis & imagine : cum mea nemo Scripta legat, vulgo recitare timentis, ob hanc rem. Quod funt quos genus hoc minime juvat; atpote plures Culpari dignos. quem vis medià erue turbà; Ant ob avaritiam, aut mifera ambitione laborat.

Hic

66

G

Sp

Be

Iro

Voi Sta

bran I ha

in F kind defe who

a SI

E C

ferent kind of Verse; he had a delicate Turn of Wit, but his Numbers were rough and unharmonious; his Fault was this, he would make 200 Verses in an Hour, standing all the while upon one Leg, which, as he thought, was a thing very extraordinary; but notwithstanding his unpolished muddy Poetry, there are many things in him not unworthy your Attention; he writ much, but was very loofe and negligent in his Compositions; he cou'd never undergo the Labour and Fatigue of being correct, as if a Multitude of Verses were of any Value, when Force and Purity and Harmony are wanting.

I lately received a Challenge from I Crispinus to this Effect; "Come, Sir, saith he, call for " Pen, Ink and Paper; let the Time, Place " and Witnesses be agreed on, and let Tryal be made, who can write most. I thank the Gods, that they gave me a modest and humble Spirit, I speak little, and that but seldom; but Crispinus's Lungs are like the Blacksmiths Bellows, which never cease blowing, till the

Iron becomes pliable.

HAPPY Fannius, whom the Senate has vouchfafed so far to honour, as to order his Statue and Poems to be plac'd in Casar's Library; where is the Man that reads my Verses? Few de-I have not Confidence enough to repeat them light in in Publick; besides, the greatest Part of Man- being kind being conscious to themselves that they conscious deserve to be exposed, there are few or none that their who take Pleasure in Satire.

CHOOSE what Man you please, he is either deserve to be rea Slave to Covetousness or Ambition; this prov'd.

D 3

Man

E Crispinus see Satire I.

Hic nuptarum infanit amoribus, bic puerorum:
Hunc capit argenti splendor: stupet Albius ære:
Hic mutat merces surgente à sole, ad eum quo
Vespertina tepet regio: quin per mala præceps
Fertur, uti pulvis collectus turbine; ne quid
Summà deperdat metuens, aut ampliet ut rem.
Omnes bi metuunt versus, odere poetas.
Fænum habet in cornu; longè suge: dummodo risum
Excutiat sibi, non bic cuiquam parcet amico:
Et quodcunque semel chartis illeverit, omnes
Gestiet à surno redeuntes scire, lacuque,
Et pueros & anus. Agedum, pauca accipe contrà.

Primum ego me illorum, dederim quibus esse poetas,
Excerpam numero: neque enim concludere versum 40
Dixeris esse satis; neque si quis scribat, uti nos,
Sermoni propiora, putes bunc esse poetam.
Ingenium cui sit, cui mens divinior, atque os
Magna sonaturum, des nominis bujus bonorem.
Ideirco quidam comædia, necne, poema
45
Esset, quæsivere: quòd acer spiritus ac vis
Nec verbis nec rebus inest; nisi quòd pede certo
Differt sermoni, sermo merus. At pater ardens

Savit,

m; to

fes

Pra

tha

Th

Ma

wh

or i

Menity a tri

Man runs mad for his Neighbour's Wife, that Man is inflam'd with unnatural Defires; one delights in Veffels of Silver, another in Corinthian. This Man travels from East to West, involves himself in Dangers innumerable, is toft about like Dust before the Wind; he suffers all this, through the Fear of not keeping what he has, or the greedy Defire of getting more. What wonder is it then, if neither Poets, nor Poetry, ever find Acceptance with fuch Men as these? A Poet! O, say they, he's a dangerous Man, have a Care how you come near him; for the Sake of a Jest he'll not spare his best Friend, and then he is so conceited of his Wit and Raillery that he shews his Verses to all he meets, be it at the Bake-house or Conduit, no matter where, till at last, the very Boys and Old Women are made acquainted. with his Satires.

But with your Leave, Sir, I do not reckon Who may my self in the Number of those, whom I allow be said to to be Poets; 'tis not the making a few Ver- be a Poet. fes, which like mine are little different from Profe, that will dignifie a Man with fo facred a Title; he only deserves the Name of Poet, that has a noble and elevated Genius, whose Thoughts and Style are Pompous and

Magnificent.

ACCORDINGLY it has been disputed, An Enwhether Comedy may be faid to be a Poem quiry or not; its Subject is low and mean, its Ex-whether preffions such as are ordinarily we'd in comments. pressions such as are ordinarily us'd in common be a Spe-Conversation; 'tis in Meeter indeed, but its cies of Measures have nothing of that Force and Dig- Poetry or nity and Loftiness of Spirit, which constitute not. a true Poem. To this, 'tis objected, that Comedy is not wholly destitute of that Sublimity

Sævit, quòd meretrice nepos insanus amica
Filius uxorem grandi cum dote recuset; 50
Ebrius & (magnum quod dedecus) ambulet ante
Noctem cum facibus. Numquid Pomponius istis
Audiret leviora, pater si viveret? ergo
Non satis est puris versum perscribere verbis;
Quem si dissolvas, quivus stomachetur eodem
Quo personatus pacto pater. his, ego quæ nunc,
Olim quæ scripsit Lucilius, eripias si
Tempora certa, modosque, &, quod prius ordine verbum est,

Posterius facias, præponens ultima primis;
Non, ut si solvas, Postquam discordia tetra 60
Belli ferratos postes portasque refregit;
Invenias etiam disjecti membra poetæ.

Hactenus hæc: aliàs, justum sit necne poema:
Nunc illud tantùm quæram; meritóne tibi sit
Suspectum genus hoc scribendi. Sulcius acer 6ç
Ambulat, & Caprius, rauci malè, cumque libellis;
Magnus uterque timor latronibus: at bene si quis
Et puris vivat manibus, contemnat utrumque.

ti

fiv W

bu

hin

he

bick

fron

Wo

con

June: its subject is lety with most, was like of such such a subjections factor in a confinal by asid in common convertance; at its Measures to a mothing of site Force and Diggary and I bushed a spirit, which constitute true Poem Tarlis, as a feeted, and Concern to the following of the Subilinity and y since holy designed of the Subilinity and y since holy designed of the Subilinity we

we speak of; a Father is often introduc'd in Comedy, who is paffionately angry with his profligate Son, who runs roaring about Town with lighted Torches in the Day time, and instead of marrying a rich, young Heiress, which the good Old Man had provided for him, minds nothing but his Mistresses. It may be fo, but is this any thing more than what is ufual? If Pomponius's Father were now alive, he wou'd accost his Son in the very same Manner. In fhort, That is not Poetry, which, with fome little Alteration of the Words, any one might fay on the like Occasion, as the Father in the Comedy. If either mine or Lucilius's Satires were to undergo the like Variations, if the Words were transpos'd and the Measures diversified, nothing of the Poet wou'd be visible in them; which is quite otherwise in those Verses of Ennius, change them as you please.

Postquam discordia tetra Belli ferratos postes portasque refregit.

But enough of this Subject; at some other The Poet time I will give you my Opinion concerning here Comedy. What I intend at present, is to know offers to of you the Reason, why my Satires are so offen-his Way sive. When Sulcius and Caprius appear at Bar and Manwith their Rolls of Information, the whole ner of Gang of Thieves are in Fear of a Discovery; Writing. but a just and honest and innocent Man is un-

Ennius was the first that attempted Satire, he gave himself the Licence of varying his Numbers at Pleasure, he makes no Difficulty of mingling Hexameters with Iambick Trimeters, or with Trochaick Tetrameters, as appears from those Fragments which are yet remaining of his Works. In respect of the Subject and Variety of Matter contain'd in his Satires, these of Horace are entirely the same.

Ut sis tu similis Cælî Byrrbîque latronum; Non ego sim Caprî neque Sulcî : cur metuas me ? 70 Nulla taberna meos habeat neque pila libellos, Queis manus insudet vulgi, Hermogenisque Tigelli. Non recito cuiquam, nisi amicis, idque coactus; Non ubivis, coramve quibuslibet. in medio qui Scripta foro recitent, sunt multi; quique lavantes :75 Suave locus voci resonat conclusus. inanes Hoc juvat, hand illud quærentes, num sine sensu, Tempore num faciant alieno. Lædere gaudes, (Inquis) & hoc studio pravus facis. Unde petitum Hoc in me jacis? est auctor quis denique eorum 80 Vixi cum quibus? absentem qui rodit amicum; Qui non defendit, alio culpante; solutos Qui captat risus hominum, famamque dicacis; Fingere qui non visa potest; commissa tacere Qui nequit ; bic niger est : bunc tu, Romane, caveto. 85 Sæpe tribus lectis videas cænare quaternos; E quibus unus avet quavis aspergere cunctos, Præter eum qui præbet aquam; post, bunc quoq; potus, Condita cum verax aperit præcordia Liber.

Hic

Je

be

fit

He

der no Concern; but admit you were another Calius or Birrhus, why should you stand in fear of me? I am no Informer. Search all the publick Places of Resort, you will find that my Satires are not to be met with; nor are they expos'd on the Booksellers Stalls to be thumb'd by the common People; if at any time I repeat them, it is with some Reluctance, tho' it be only to my Friends.

THERE are many who delight to appear in Publick; they recite their Verses in the Baths, which being vaulted, give a pleasing Eccho to their Repetitions; which cannot but be very grateful to those, who, not knowing better, never mind, whether what is said be Sense or not, or, whether the Rehearsal be imper-

tinent and unseasonable.

I find, Sir, that you take a Pleasure in being ill-natur'd, and that you study how to ridicule your Friends; pray whence had you this Report? You are mistaken in the Man, who of my Companions ever gave me this Character?

HE that backbites his absent Friend, that is What not warm and vigorous in his Desence when Manner reproach'd by others; that affects to be the of Perfects of the Company, and is ambitious of to be being thought a Wit; that tells a thousand ly-avoided ing Stories, and reveals the Secrets of his intimate Friends, is to be detested; he ought to be excluded from all Society, he is not fit for civil Conversation.

'Trs usual at a Feast, where Ten or Twelve sit down together, for one Man to railly all the rest; he spares for a time the Master of the House, but by degrees, as the Wine (which inspires Truth and Liberty) begins to warm him

Hic tibi comis, & urbanus, liberque videtur, Infesto nigris: ego, si risi, quod ineptus Pastillos Rufillus olet, Gorgonius bircum, Lividus & mordax videor tibi. mentio si qua De Capitolini furtis injecta Petillî Te coram fuerit ; defendas, ut tuus est mos : Me Capitolinus convictore usus amicoque A puero est, causaque mea permulta regatus Fecit; & incolumis lætor quod vivit in Urbe: Sed tamen admiror, quo pacto judicium illud Fugerit. Hic nigræ succus loliginis, hæc est Arugo mera : quod vitium procul abfore chartis, Atque animo priùs, ut si quid promittere de me Possum aliud, verè promitto, liberius si Dixero quid, si forte jocossus, hoc mibi juris Cum venià dabis. insuevit pater optimus boc me, 105 Ut fugerem exemplis vitiorum quæque notando. Cum me bortaretur, parce, frugaliter, atque Viverem uti contentus eo quod mi ipse parasset : Nonne vides, Albî ut male vivat filius? utque

Barrus

him, he deals as freely with the Master, as with the rest of the Company. You pretend an Abhorrence of all base Fellows, what do you think of such a Man? I'll warrant, with you, he's a lively facetious agreeable Companion; and yet, if at any time I divert my self with the persum'd Rusillus, or if I railly Gorgonius for neglecting himself, you immediately

fay I am envious and Satirical.

IF mention be made of Petillim's Sacrilege, you, according to Custom, presently defend him; O, say you, I have known him from a Child, we have liv'd many Years together, he hath done me a thousand good Offices, it joys me to hear he's in Town and well; and yet after all, I cannot but wonder how he got clear of that Matter. This is Malice in the highest Degree, I sincerely assure you, (and I hope I shall be able to make good my Promise) that nothing of this Nature shall be laid to my Charge; but then, you must pardon me the He gives Liberry which I sometimes take, in carrying an Account of

my Raillery a little too far.

My good Old Father, who was furely one cation, of the best of Men, by observing to me the ill how his Practices of others, taught me how to avoid Father them. When he advis'd me to be frugal, and him with to live contented with that small Estate which virtuous he had provided, do you observe, said he, to Princi-

what ples.

Petillius Governor of the Capitol, was accus'd of flealing a Crown of Gold, which was confectated to fupiter, he was acquitted by the Favour of Augustus.

2 In the time Manner Demos in Tanges intrusts his Son

In the same Manner Demea in Terence instructs his Son.

Nibil pratermitto, consuefacio; denique
Inspicere tanquam in speculum in vitas omnium
Jubeo, atque ex aliis sumere exemplum sibi;

Hoc facito, & hoc sugito, &c.

Adelph. Act 3. Scene 3.

Barrus inops? magnum documentum, ne patriam rem Perdere quis velit. A turpi meretricis amore Cum deterreret : Sectani dissimilis sis. Ne seguerer mæchas, concessa cum venere uti Possem: Deprensi non bella est fama Treboni, (Aiebat.) (apiens, vitatu quidque petitu 115 Sit melius, causas reddet tibi : mî satis est, si Traditum ab antiquis morem servare, tuamque, Dum custodis eges, vitam famamque tueri Incolumem possim: simul ac duraverit ætas Membra animumque tuum, nabis sine cortice. Sic me Formabat puerum dictis : & sive jubebat Ut facerem quid; Habes auctorem, quo facias hoc; Unum ex judicibus selectis objiciebat : Sive vetabat; An boc inhonestum & inutile factu, Necne sit, addubites, flagret rumore malo cum Hic atque ille? Avidos vicinum funus ut ægros Exanimat, mortisque metu sibi parcere cogit : Sic teneros animos alienà opprobria sæpe

Absterrent

dou is h Per: very

to

di

yo

cle an

W

too

COL

wh and fuad

mea and who

ing,

what an Extremity of Misery, young Albins and Barrus have reduc'd themselves? Let their Example be a Warning to you, let it instruct you to manage the little Estate you have, with Caution and Prudence. To take me off from Debauchery, he referred me to Sectanus; to deter me from Adultery, he bid me to reslect on Trebonius's Disgrace, who was surpriz'd in the very Act; learn from hence, said he, to use no Pleasures but what are lawful, and never to facrifice your Honour and good Name to an infamous Passion.

I T belongs to the Philosophers to explain to you the Reasons of Moral Good and Evil; with respect to my self I shall faithfully have discharged the Duty of a Father, if, during your Minority, I train you up in the Way of your Ancestors, and preserve your Reputation clear and untainted; when you come to Age, and have learn'd a little Experience in the

World, I shall leave you to your self.

This was the Method which my Father took in my Education; when he advis'd me to this or that Action, he laid before me fome confiderable Example, some Senator or other, who was eminently remarkable for his Virtue and Integrity. And then again, when he diffuaded me from any thing that was ill, can you doubt, said he, whether what you are doing is honourable or not, When such and such Persons were so severely censur'd for the very same thing?

AS a Neighbour's Death is oftentimes the means of making a fick Man more temperate and abstemious, so the Examples of such who have ruin'd themselves by riotous Living, are frequently a Means of preventing.

young

Absterrent vitiis. ex boc ego sanus ab illis,

Perniciem quæcunque ferunt: mediocribus, & queis
Ignoscas, vitiis teneor. fortassis & istinc 131

Largiter abstulerit longa ætas, liber amicus,
Consilium proprium. neq; enim, cùm lectulus, aut me
Porticus excepit, desum mihi: Rectius boc est:
Hoc faciens vivam meliùs: sic dulcis amicis 135

Occurram: hoc quidam non bellè: numquid ego illi
Imprudens olim faciam simile? Hæc ego mecum
Compressis agito labris. ubi quid datur oti,
Illudo chartis. hoc est mediocribus illis
Ex vitiis unum: cui si concedere nolis, 140

Multa poetarum veniat manus, auxilio quæ
Sit mihi: (nam multo plures sumus) ac veluti te
Judæi, cogemus in hanc concedere turbam.

Ture was the Method which my Fisher

stook in my linecation; when he adviced

tochis or that if then, he fold before me

and furegries. And then a fir view the

CARTAS Le Example, tonte a conor et el wife vine luis V

If

fe!

re

an

on to

OV

wh

as

fel

Pa

Wo

ant j

doubt, faid by whether vilat ven are deling to be becomed to the world the feet of century for the very family for the very family family for the

To ensorte. Alds Luc

on aved colve

young Persons from falling into the like Ex-

travagancies.

B Y this happy way of Management, I escap'd those Rocks against which so many have fuffered Shipwrack. Some Faults I have, but then they are fuch as may eafily be pardon'd; Time and Experience, the Advice of a Friend improv'd by some Wise and serious Reflections, will easily correct them; nor am I wanting to my felf in this Particular; when I am alone, or in Bed at Night; I strictly enquire what is fittest to be done, by what means I may add to the Happiness of Life, and become agreeable and pleafing to my Friends; If any of my Acquaintance have made themselves ridiculous by their imprudent Actions, I resolve not to follow their Example. Thus it is that I employ my Thoughts; when I have any leifure time, I give it to the Muses; this is one of those pardonable Faults, of which I told you I was guilty, which unless you pass over with your usual Humanity, I will call the whole Tribe of Poets to my Assistance; who, as the manner of the ' Jews is, in making Profelytes, will forcibly engage you to be of our Party, whether you confent, or not.

The Jews were the most impudent People in the World in making Proselytes, our Saviour tells us, Mat. 23. 15. That they would compass Sea and Land to make one. Agreeable to which is that excellent Passage of St. Ambrose, who gives 'em this Character; Hi arte (saith he) insinuant se hominibus, domos penetrant, ingrediuntur Pratoria, aures judicum & publica inquietant, & ideo magis pravalent, quo magis sunt impudentes.

SATIRA V.



GRESSUM magnâ me excepit Aricia Româ

Hospitio modico: rhetor comes Heliodorus, Græcorum longè doctissimus: inde Forum

Appî,

Differtum nautis, cauponibus atque malignis.

Hoc iter ignavi divisimus, altius ac nos

Præcinctis unum: minus est gravis Appia tardis.

Hic ego, propter aquam, quòd erat deterrima, ventri
Indico bellum, cænantes haud animo æquo

Exspectans comites. jam nox inducere terris

Umbras, & cælo diffundere signa parabat.

Tum pueri nautis, pueris convicia nautæ

Ingerere. Huc appelle. trecentos inseris: obe

Jam satis est. Dum æs exigitur, dum mula ligatur,

Tota abit hora. mali culices, ranæque palustres

Avertunt somnos. absentem cantat amicam

Multa prolutus vappa nauta, atque viator

Certatine.

on the merly Grove ed, ha

V

of it

ry

for

As

mo

cal

gry to

dre

Far

Mu off;

bouz

shou

the Apidrain'd thence

SATIRE V.



EAVING Rome with Heliodorus A Dethe Rhetorician, who without dif-fcription pute is the most knowing Man of of the Poet's all the Gracians, we came fafe to Journey Aricia, where we were but indif- from Rome

ferently entertain'd. From thence we went to to Brun-² Appii Forum, which we found well fill'd with dusium. Vintners and Sailors; to render our Journey the more easie and commodious we made two Days of it, though we might easily have compass'd it in one. The Water of this Place being very unwholesome, I could not eat any thing; and was therefore very impatient in waiting for my Friends, whilst they were at Supper. As Night came on, there arose no small Clamour among the Boys and Mariners; one call'd for the Boat, another cry'd out in an angry Tone, oh you Rogue, what do you mean to drown us? You have taken in Three Hundred already. What with wrangling for their Fare, and the time they spent in harnessing the Mule, it was an Hour at least, before we put off; the Fleas and Frogs prevented my fleeping; the Master and Mule-man, being not a little bouzy, had a Contest with each other, who shou'd fing the best Song in Praise of his Miitreis;

Aricia, now La Riccia, a little Town of Italy fituate on the Appian Way, about 20 Miles from Rome, it was formerly a very considerable City; near this Place was a Grove consecrated to Egeria, where Numa, as he pretended, had frequent Conversation with her.

A little Town about 46 Miles from Rome, situate on the Appian Way near the Marshes of Pomptina, which being drain'd by Augustus, a Canal was made which reach'd from

thence to Feronia,

Certatim, tandem fessus dormire viator Incipit; ac missa pastum retinacula mulæ Nauta piger saxo religat, stertitque supinus. Famque dies aderat, cum nil procedere lintrem Sentimus: donec cerebrofus prosilit unus, Ac mula nautæque caput lumbosque saligno Fuste dolat. quarta vix demum exponimur bora. Ora manusque tuâ lavimus, Feronia, lymphâ. Millia tum pransi tria repimus; atque subimus 25 Impositum saxis latè candentibus Anxur. Huc venturus erat Macenas optimus, atque Cocceius, missi magnis de rebus uterque Legati; aversos soliti componere amicos. Hic oculis ego nigra meis collyria lippus 30 Illinere. interea Mæcenas advenit, atque

Cocceius,

occeius,

vie an We

ai

W

ar

fre

M

ted thoi Coa

reacl

stress; at length the Mule-man fell asleep; the Boat-man was glad to take his Advantage of so fair an Opportunity, accordingly, having sirst fastned the Boat to a Point of a Rock with the Mules Traces, who was now sent a grazing, he laid himself quietly down to sleep,

and fnor'd profoundly.

IT was now Day, when we perceiv'd the Barge to be at a stand; upon which, one in the Company, more passionate than the rest, leapt on the Shore, and having first provided himself with a good Cudgel, he exercis'd it upon the Mule-man and Sailor as long as he cou'd stand; but notwithstanding this seasonable Correction, it was Ten of the Clock before we landed at 'Feronia.

HERE we immediately wash'd our Hands and Faces in the Holy Fountain; this done, we sat down to Dinner, after which we made an agreeable Tour of about Three Miles, which brought us to ² Anxur; which, being situated upon the Top of a white Rock, is seen

from far by the distant Traveller.

HERE it was, that Macenas and Cocceius, Men peculiarly happy in composing Differences among Friends, were to have an Enterview upon Affairs of Consequence. As I was anointing my Eyes with the usual Remedy, Word was brought me, that Macenas, Cocceius

I Ferenia, a little Village within Three Miles of Terracina, near this Place was a Grove and Fountain confecrated to Juno under the Name of Ferenia; Strabo relates, that those who sacrific'd to her, walk'd bare-foot upon burning Coals, without hurting themselves; a very pleasant Relation.

² Anxur, now Terracina, a City situated on a Hill, which reaches along the Sea-side from Oftia to Naples; it was called Anxur, because Jupiter Anxurus was worship'd there.

Cocceius, Capitoque simul Fonteius, ad unguem Factus homo, Antonî, non ut magis alter, amicus.

Fundos Aufidio Lusco prætore libenter
Linquimus, insani ridentes præmia scribæ,

Prætextam, & latum clavum, prunæque batillum.
In Mamurrarum lassi deinde urbe manemus,

Murænå præbente domum, Capitone culinam.

Postera lux oritur multo gratissima: namque
Plotius & Varius Sinuessæ, Virgiliusque
Occurrunt; animæ, quales neque candidiores
Terra tulit, neque queis me sit devinctior alter.
O qui complexus, & gaudia quanta fuerunt!
Nil ego contulerim jucundo sanus amico.

Proxima

Juf

the

fil

th a]

Me ther

Rive it is

Virg

and Fonteius Capito, a most accomplish'd Gentleman, and an intimate Friend of Marc Antony's, were just arriv'd. We pursu'd our Journey the next Day, and came to ' Fundi, where Luscus was 2 Prætor; we left this Place, as soon as possible, diverting our selves with the Vanity of the Man, who, from a poor Attorney, was so elated with his present Honour, that he ridiculously affected the Dignity of a Senator, and to appear like one of the highest Quality. In the Evening we came to 3 Formia, being much fatigu'd; Murana invited us to lodge at his House, where we were splendidly entertain'd at Capito's Expence. But the next Day was infinitely the most pleasant part of our Journey. 4 Virgil, Varius and Plotius met us at s Sinuessa, who were my very good Friends, and certainly the best and sincerest Men upon the Face of the Earth; 'tis impoffible to imagine the Joy and Satisfaction which then posses'd us; it was ever my Opinion, that an agreeable pleasant Friend, is so great a Bleffing, that it admits of no Comparison E 4

A little City 20 Miles from Terracina, famous for its excellent Wine.

² An Officer created to affift the Confuls in administring Justice, there was at first but one, but the Number afterwards was considerably multiplied, the Government of the Provinces being committed to them.

³ Formia, a small City remarkable for the Birth of Mamurra, who was one of the richest and most considerable Men among the Romans; Murana and Capito had each of them a House in this Place.

4 Virgil, Varius and Plotius, Three eminent Poets, Varius and Plotius were employ'd by Augustus, in reviewing Virgil's Eneids after his Death.

Sinuessa, a City situated in Terra di Lavoro, near the River Liris, it hath long since been ruin'd, in the Place of it is Rocca di Mandragone.

Proxima Campano ponti quæ villula, tectum

Præbuit; & parochi, quæ debent, ligna salemque.

Hinc muli Capuæ clitellas tempore ponunt.

Lusum it Mæcenas, dormitum ego Virgiliusque:

Namque pilâ lippis inimicum & ludere crudis.

Hinc nos Cocceii recipit plenissima villa, 50
Quæ super est Caudî cauponas. nunc mihi paucis
Sarmenti scurræ pugnam Messîque Cicerri,
Musa, velim memores, & quo patre natus uterque
Contulerit lites. Messî clarum genus Osci;
Sarmenti domina exstat. ab his majoribus orti
Ad pugnam venere. prior Sarmentus; Equi te

Effe

but it felf. We lodg'd that Night in a little Village near the Bridge of Campania, where the 'Commissaries brought us Salt and Wood according to Custom; the next Day we arriv'd early at 'Capua; Macenas immediately went to the Tennis-Court, Virgil and my self compos'd our selves to Sleep, that kind of Diversion being neither good for sore Eyes, nor an ill Digestion. From hence we were conducted to Cocceius's Seat, situated beyond the Publick Inns which were built by Claudius, who regal'd us with Plenty of every thing; and indeed our Entertainment was truly Noble and Magnificent.

HERE I invok'd the Affistance of my Muse, in relating a samous and memorable Scussle, which happen'd between Sarmentus the Bussoon and Messius Cicerrus; say, my Muse, whence were they descended, And what was the Contest which they had with each other? Messius deriv'd his Pedigree from the Oscians; Sarmentus was a Slave, whose Mistress was then living, this was their Origin. Being enter'd the Lists, Sarmentus claim'd the Post of Honour, and began the Attack; he told Messius,

I fulia lex prima, the Author C. Julius Cafar Consul, with M. Calpurnius Bibulus A. U. C. 691. comprized under several Heads; the Second of which was, That the Towns and Villages, through which a Roman Magistrate passed towards the Provinces, shou'd be obliged to supply him and his Retinue, with Salt, Wood, Corn, Lodging, and other Conveniencies.

² Capua, the Capital City of Campania, built upon the Vulturnus, Two Miles from the Ruins of the Ancient Capua, which was defervedly call'd the Seat of Pleasure, and was compar'd with Rome and Carthage for Magnificence. It is now in a declining Condition.

A People of Campania, of the most infamous Character in all Italy.

Esse feri similem dico. Ridemus: & ipse
Messius, Accipio: caput & movet. O, tua cornu
Ni foret exsecto frons, inquit, quid faceres, cum
Sic mutilus minitaris? At illi fada cicatrix. 60
Setosam lævi frontem turpaverat oris.
Campanum in morbum, in faciem permulta jocatus,
Pastorem saltaret uti Cyclopa, rogabat:
Nil illi larva aut tragicis opus esse cothurnis.
Multa Cicerrus ad hæc: Donasset jamne catenam 65
Ex voto Laribus, quærebat: scriba quòd esset,
Deterius nibilo dominæ jus esse, rogabat
Denique, cur unquam fugisset; cui satis una
Farris libra foret, gracili sic, tamque pusillo.
Prorsus jucunde cænam produximus illam. 70

Tendimus hinc rectà Beneventum; ubi sedulus hospes Penè arsit, macros dum turdos versat in igne: Nam vaga per veterem dilapso slamma culinam

Vulcano

dil alr

N

pe

Buth

Sa

Sa

yo

al

M

it i

Tit Dio

fal

this

that his Face was like that of a wild Horfe. Messius nodded his Head, and bad him proceed; at which the whole Company burst out a laughing. O! faid Sarmentus, what a dangerous Fellow wou'd you be, if your Horn were on, when you threaten fo without it? (for you must know, that Messius had at that time the Mark of a Wen in his Forehead, which had lately been cut off,) he continu'd to jest on his botchy Face and to railly the common Diftemper of Campania; at last he desired him to come out and dance the Jigg of Polyphemus; upon my Word Messius there is no want of Masques and Buskins, your Air and Shape and Mien are the same, you are the Cyclop all over. To all this Messius made suitable Returns; he ask'd Sarmentus if he had yet offerd up his Chains in Sacrifice to the Houshold Gods; tho' you are now a Scribe, yet your Mistress's Right over you is still the same; prithee, Sirrah, continued he, how came you to run away? Is not a Pound of Bread a sufficient quantum for such a starv'ling Wretch as you are? With fuch Merriment as this we diverted our felves all the time we were at Supper.

Leaving Capua, we went directly to Beneventum, where our officious Host, being over diligent in roasting some poor lean Thrushes, almost roasted himself; the Fire by Accident falling down, the Flame immediately spread it self through the Kitchen, and, before we

could

I Benevent, a City in the Kingdom of Naples, with the Title of a Dutchy and Archbishoprick; it was built by Diomedes in his Return from Troy, and by him nam'd Maleventum, which the Romans upon their fending a Colony thither chang'd into Beneventum, which Name it has retained ever fince. Orbilius the Whipping Schoolmaster, to whose Care Horace was entrusted, was born here.

Bari

Vulcano, summum properabat lambere testum.	
Convivas avidos canam servosque timentes	75
Tum rapere, at que omnes restinguere velle videre	
Incipit ex illo montes Appulia notos	
Ostentare mihi, quos torret Atabulus; & quos	
Nunquam erepsemus, nisi nos vicina Trivici	
Villa recepisset, lacrymoso non sine fumo,	80
Udos cum foliis ramos urente camino.	
Hic ego mendacem stultissimus usque puellam	
Ad mediam noctem exspecto: somnus tamen aufe	rt
Intentum veneri: tum immundo somnia visu	84
Nocturnam vestem maculant, ventremque supin	
Quattuor hinc rapimur viginti & millia rhedi	
Mansuri oppidulo, quod versu dicere non est,	
Signis perfacile est. venit vilissima rerum	
Hic aqua; sed panis longè pulcherrimus, ultra	
Callidus ut soleat humeris portare viator;	90
Nam Canusî lapidosus : aquæ non ditior urna	
Qui locus à forti Diomede est conditus olim.	
Flentibus binc Varius discedit mæstus amicis.	
Inde Rubos fessi pervenimus; utpote longum	
Carpentes iter, & factum corruptius imbri.	95
Postera tempestas melior, via pejor, ad usque	

could tell where we were, was at the top of the House; it was pleasant to observe how both Masters and Servants were as solicitous to save their Supper as to extinguish the Fire.

AT this Place we first discover'd the Mountains of Apulia, which were so burnt up by a fcorching Wind, which the Inhabitants call Atabulus, that we could not possibly have pass'd them, had we not refresh'd our selves at a Village near 1 Trivicus, where our Eyes were almost put out, by the Smoke of some green Wood which was thrown upon the Fire. From thence we travell'd in a Post-Chaise to 2 Equotutium, which was about Four and Twenty Miles; this Place is very remarkable for its bad Water, which is fold in this Village like other Commodities; nor is it less famous for its excellent Bread, infomuch that all Travellers provide themselves here with what they have Occasion for, that of 3 Canusium (which was built by Diomedes) being gritty and full of Stones. Here we had the Misfortune to lose Varius, who left us ingreat Grief, nor were we less disconsolate at his Departure.

THE next Day we came to 4 Rubi, the Journey was long and tedious, the Ways bad, and the Weather tempessuous; from thence we

con-

Trivicus, a great and strong City in the Kingdom of Naples, surrounded on all sides with Water. and therefore of difficult Access.

² A fmall Village of no Note.

³ Canusium, a Town situated on the side of a Hill, about Five Miles from Canna, it was formerly of great Esteem for its Gold-colour'd Wool, which made very sich and sine Cloth, it is now call'd Canosa.

⁴ A small Village 18 Miles from Canofa.

Barî mænia piscosi. dehinc Gnatia, lymphis
Iratis exstructa, dedit risusque jocosque,
Dum slammâ sine thura liquescere limine sacro
Persuadere cupit. credat Judæus apella,
Non ego. namque Deos didici securum agere ævum;
Nec, si quid miri faciat natura, Deos id
Tristes ex alto cæli demittere tecto.

Brundisium longæ sinis chartæque viæque est.

SATIRA VI.



ON, quia, Mæcenas, Lydorum quidquid Etruscos Incoluit fines, nemo generosior est te, Nec quòd avus tibi maternus fuit atque paternus,

Olim qui magnis legionibus imperitarint;

Ut

tl

continu'd our Courfe to 1 Bari, the Roads were worse, but the Weather somewhat better. The Sea, which comes up to the Walls of this Place. is very famous for Plenty of good Fish. Coasting along the Shore we came to 2Gnatia, whose Inhabitants are very foolish and superstitious; they endeavour'd to perfuade us, that the Incense which they put at the Entrance of their Temple dissolv'd of it self without any Fire. Let Apella the Jew believe this if he pleases, for my Part I shall never be so credulous; the Gods are fufficiently happy of themselves, they lead an easie quiet Life, and do not interpose in human Affairs; and consequently if any thing extraordinary happens in Nature, they are not to be thought the Authors of it.

FROM Gnatia we journey'd on to 3 Brundusium, which put an end to our Tour, and to the long Account, which I have here given

of it.

SATIRE VI.



HO' you, Macenas, have the Ho- Men to nour to be descended from the be regar-Noblest and most Ancient Family ded raof the Lydians, who first settled in their Vir-Etruria; tho' your Ancestors both tues than

by Father and Mother have commanded migh- for their ty Armies, yet notwithstanding these great Descent.

² Gnatia, now Gnazzi or Nazzi, a Town fituated on the Adriatick between Bari and Brindes.

Bari, a Town situated on the Adriatick, the Capital of a Province call'd the Land of Bari.

Brundusium now Brindes, a Town situated at the Beginning of the Adriatick between Otranto and Bari, it has an excellent Port.

Ignotos, ut me libertino patre natum:

Cùm referre negas, quali sit quisque parente

Natus, dum ingenuus. persuades hoc tibi verè,

Ante potestatem Tulli, atque ignobile regnum,

Multos sæpe viros nullis majoribus ortos

Et vixisse probos, amplis & honoribus auctos:

Contrà, Lævinum Valeri genus, unde Superbus

Tarquinius regno pulsus fuit, unius assis

Non unquam precio pluris licuisse, notante

Judice, quem nosti, populo; qui stultus honores

Sæpe dat indignis, & famæ servit ineptus;

Qui stupet in titulis & imaginibus, quid oportet

Nos

Vos

re

th

fo

fu

th

of

th

rit

Va

ge M

Ey a l bei Ho

Ingen were The their free

born politi der'd gation Advantages, you do not, like other Men of Quality, contemn a Person for the Meanness of his Origin; no not even me, whose 'Father was a Slave, tho' afterwards made free. You publickly declare that you do not so much regard a Man's Family as the Man himself; that you never mind what his Parents were, so he be an 'Honest Worthy Man. You are sully perswaded, and not without Reason, that long before the Reign of 'Tullius, whose Mother was a Captive, there were many Persons of ignoble Extraction, who were eminent for their Probity, and no less considerable for the Titles and Dignities, to which by their Merits they advanc'd themselves.

ON the contrary, Lavinus (whose Father Valerius deliver'd his Country from the Tyranny of Tarquin) was always had in the utmost Contempt even by the common People, who, generally speaking, are very ill Judges of a Man's Merits; they are Slaves to Fame, their Eyes are dazled with the Pomp of Titles, with a large Retinue, and Images without Number; and then no Wonder, if they bestow their Honours on those who least deserve them.

F HOW

Libertinus is here put for Libertus; they who were free of the City of Rome are generally distinguish'd into Ingenui, Libertini, and Liberti. The Ingenui were such as were born free, and of Parents that had always been so; The Libertini were the Children of those who had obtain'd their Freedom; the Liberti such as had actually been made free themselves.

² Ingenus in this Place does not fignifie one that was born free, but has relation to the Morals and good Difposition of the Person, to whom it is apply'd.

³ Servius Tullius the Sixth King of Rome; he was murder'd by Tarquinius Superbus, his Son in Law, at the Instigation of his own Daughter Tullia, after he had reign'd 44 Years.

Nos facere, à vulgo longe latéque remotos?

Namque esto; populus Lævino mallet honorem

Quàm Decio mandare novo; censorque moveret 20

Appius, ingenuo si non essem patre natus;

Vel meritò, quoniam in proprià non pelle quiessem.

Sed fulgente trabit constrictos gloria curru

Non minùs ignotos generosis. quò tibi, Tullì,

Sumere depositum clavum, sierique tribuno? 25

Invidia accrevit, privato quæ minor esset.

Nam ut quisque insanus nigris medium impediit crus

Pellibus, & latum demisit pectore clavum;

Audit

fud enc

tl

m

ric

ch

it is Ser lig

his I their lity them

who havin fum'd thing. Slave:

HOW then ought we to act, whose Sentiments are fo widely different from the Vulgar? But, this is certain, that the People, following the Bent of their Inclinations, wou'd lay afide Decius, a Man of known Merit, but of a mean Extraction, and give their Votes in favour of Lævinus (how unworthy soever) to be one of their Magistrates, because a Person of 2 Condition; and Appius the 1 Censor wou'd exclude me the Senate, for not being the Son of a Freeman, and in my Opinion not undefervedly, fince I was not contented with my own Condition. But notwithstanding this Proceeding, all Men are equally paffionate of Glory; the Chariot of the Goddess is so exquisitely tempting, that the Prince and Peafant are both alike charm'd with its Splendour and Magnificence.

But tell me, *Tullius, what Advantage was it to you, to refume your former Seat in the Senate, and to be a Tribune? You are now malign'd and hated by the People, which you wou'd have escap'd in a more private Condition. For when any one affects to appear on a sudden in a Senator's Robe; People presently enquire (and 'tis very natural for them to do

F 2 fo

Censor, an Officer of great Repute among the Romans, his Business was to survey the People, and to censure their Manners; he had the Power to punish an Immorality in any Person of what Order soever, the Senators themselves not excepted.

² Quoniam in propria non pelle quiessem, the Poet alludes in this Place to the Fable of the Ass in the Lion's Skin.

³ Tullius, a Person of an obscure Birth and ill Morals, who was oblig'd by Cæsar to lay aside the Laticlave for having sided with Pompey; Cæsar being dead, Tullius resum'd it, and was sometime after created Tribune, all things being then in so great Consuson, that the vilest Slaves were made Senators.

Audit continuò ; Quis bomo bic est ? quo patre natus ? Ut si qui ægrotet quo morbo Barrus, baberi Et cupiat formosus; eat quacunque, puellis Injiciat curam quærendi singula; quali Sit fasie, surà quali, pede, dente, capillo : Sic qui promittit cives, Urbem sibi cura, Imperium fore, & Italiam, & delubra Deorum; 35 Quo patre sit natus, num ignota matre inhonestus, Omnes mortales curare & quærere cogit. Tune Syri, Damæ, aut Dionysi filius, audes Dejicere è saxo cives, aut tradere Cadmo ? At Novius collega gradu post me sedet uno : Namque est ille, pater quod erat meus. Hoc tibi Paulus, Et Messala videris? at hic, si plostra ducenta, Concurrant que foro tria funera, magna sonabit Cornua quod vincatque tubas : Saltem tenet boc nos.

Nunc ad me redeo libertino patre natum; 45 Quem rodunt omnes libertino patre natum, Nunc, quia, Macenas, tibi sim convictor; at olim, Quòd

- could real year who have also sive of softwill each the side

on the way political by comment of the comment of the comment of the

Trying flight was the first of the constant of

malikati shi payan na jili mby makata kwang wagin

thin that

ta

pi

y

yo to

fro

hi

rep he

of 3 P No

tha

rals

wa

ceed ing

Roman

and w 2 0 the A:

count

fo) what he is? who was his Father? When any one, like Barrus, is fo ridiculously fantastical as to ape the Beau; where-ever he goes the Ladies examine him from Head to Foot; they immediately ask whether his Air and Mien are agreeable? Are his Teeth white, Feet hand-

fome, Legs well-made, and the like?

'Tis just the same, when a Man pretends to take Care of the City, to govern the Empire, preside over Italy, and to inspect the Temples of the Gods; all Men are follicitous to be appriz'd of his Family, and of course enquire, what were his Ancestors? Oh! say they, dare you who are the Son of a 1 Syrus, Demetrius or Dionysius, sit in Judgment or'e a Roman? Have you the Impudence to condemn a Citizen, and to fentence him to be thrown down headlong from the Tarpeian Rock? or dare you deliver him to the cruel 2 Cadmus? You will possibly reply, Novius my Collegue is a degree below me, he himself is but what my Father was. What of that, do you therefore fancy your felf a 3 Paulus Amilius, or Messala Corvinus? As for Novius, his Lungs are fo prodigiously strong, that in a stop of 200 Drays, and Three Funerals with their Train of Trumpeters, his Voice He gives was much superior to them all; and do you an Acthink this nothing?

But to return; 'tis objected against me, how he that my Father was a freed-Man; this pro- came acquainted ceeds partly, from the Honour I have of eat-with Meing at your Table, partly, from my having cenar, his had Patron.

The Roman Slaves were for the most Part Syrians, and were usually call'd Demetrius or Dionysius.

² Cadmus, the Name of one of the Lictors who carried the Ax and Fasces before the Consuls.

Paulus Emilius and Messala Corvinus, Two illustrious Romans.

Quòd mibi pareret legio Romana tribuno. Dissimile hoc illi est: quia non, ut forsit honorem Jure mihi invideat quivis, ita te quoque amicum; 50 Præsertim cautum dignos assumere, prava Ambitione procul. felicem dicere non boc Me possum, casu quod te sortitus amicum: Nulla etenim mihi te fors obtulit. optimus olim Virgilius, post hunc Varius, dixere quid essem. 55 Ut veni coram, singultim pauca locutus, (Infans namque pudor prohibebat plura profari) Non ego me claro natum patre, non ego circum Me Satureiano vectari rura caballo, Sed, quod eram, narro: respondes (ut tuus est mos) 60 Pauca: abeo: & revocas nono post mense, jubesque Esse in amicorum numero, magnum boc ego duco, Quòd placui tibi, qui turpi fecernis honestum, Non patre præclaro, sed vità & pectore puro.

Atqui si vitiis mediocribus ac mea paucis

Mendosa est natura, alicqui recta; (velut si
Egregio inspersos reprendas corpore nævos)

Si neque avaritism, neque sordes, ac mala lustra

Objiciet verè quisquam mihi; purus & insons,

(Ut me collaudem) si & vivo carus amicus;

Causa fuit pater his: qui macro pauper agello

Noluit :

Ju

fre

lea

to

abo

had the Command of a Roman Legion. How strangely different are these two Articles? Tho' they might envy my being a Tribune in Brutus's Army; yet what can they object against your being my Friend? will they dare to arraign your Wisdom and Judgment, who choose none but the Deserving? Without Vanity be it spoke, I am not in the least indebted to Fortune for the Honour of your Friendship; Virgil and Varius were my Advocates in your Favour, they gave you my Character. When I appear'd in your Presence, what thro' Fear and Modesty, I faulter'd in my Address; I was fo far from pretending an Honourable Defcent, that I frankly and plainly laid before you my Condition, and told you what I was; you gave me your Answer, and I departed; about Nine Months after, you were pleas'd to fend for me, and to enroll me in the Number of your Friends; this indeed is a confiderable Advantage, and I cannot but value my felf upon it, that being destitute of Birth and Fortune, my Merit and Honesty recommended me to your Favour, who are so excellent a Judge of Mankind.

IF I am of an honest and virtuous Disposi-He gives tion, if my Faults are few and inconsiderable, a farther like some little Spots in a Beautiful Face, which of his Enevertheless is charming and agreeable; if no ducation. Man can justly accuse me of Covetousness, of frequenting Houses of an ill Reputation, or of doing any base or dishonourable Action: If I lead an honest and innocent Life, and am dear to my Friends, I owe all to my Father, who,

F₄ not

A Roman Legion confisted of 30 Manipuli, which made about 6000 Men, who were commanded by Six Tribunes or Colonels.

Noluit in Flavî ludum me mittere; magni Quo pueri magnis è centurionibus orti, Lævo suspensi loculos tabulamque lacerto, Ibant octonis referentes Idibus æra; 75 Sed puerum est ausus Romam portare, docendum Artes, quas doceat quivis eques atque senator Semet prognatos: vestem, servosque sequentes In magno ut populo si quis vidisset, avità Ex re præberi sumtus mibi crederet illos. Ipse mibi custos incorruptissimus omnes Circum doctores aderat. quid multa? pudicum (Qui primus virtutus honos) servavit ab omni Non solum facto, verum opprobrio quoque turpi : Nec timuit sibi ne vitio que verteret, olim 85 Si præco parvas, aut (ut fuit ipse) coactor Mercedes sequerer; neque ego essem questus, ob boc nunc Laus illi debetur, & à me gratia major. Nil me pæniteat sanum patris bujus : eóque Non, ut magna dolo factum negat effe suo pars, Quod non ingenuos babeat clarosque parentes, Sic me defendam. longè mea discrepat istis Et vox & ratio. nam si natura juberet A certis annis ævum remeare peractum,

 Atque

di

Fo

en

af

fol M

ing the Mo

us

notwithflanding his short and narrow Circumstances, disdain'd to put me to Flavius's School, (where feveral great Men plac'd their Sons, who carry'd on their Arms their Counters and Tables of the Monthly Interest of several Sums, of which they were oblig'd to give in the Computation.) No! my Generous Father had the Courage and Spirit to carry me to Rome, and to give me a Noble and Liberal Education, fuch as Knights and even Senators themselves bestow'd upon their Children. I was fo well dreft, and had fuch a number of Servants at Command, that they who saw me cou'd not but conclude me a Person of Condition. My Good Old Father, like a faithful Guardian, was never from me; he was always at hand when my Mafters instructed me; In a word, he preferved my Innocence, which is the Foundation of Virtue, pure and untainted; he kept me from base and dishonest Actions, nay even from the very suspicion of them. He liberally spent his Income upon me, nor was he under any Apprehension, that my self or others would ever reproach him for what he did, if after all his Cofts and Charges, I became a poor Cryer, or Collector like himself. For that very Reason his Praise is the greater, and fo are my Acknowledgements; while I enjoy the use of my Reason, I will never be asham'd of so good a Father, much less will I follow their Examples, who, to excuse the Meanness of their Birth, are perpetually saying, that it was not their Fault, but rather their Misfortune, that their Fathers were not Men of Quality. For my part, I must differ from them; infomuch that were it permitted us by Nature, to begin again to live, and to choose

Atque alios legere ad fastum quoscunque parentes Optaret sibi quisque: meis contentus, honestos Fascibus & sellis nollem mihi sumere; demens Judicio vulgi, Sanus fortasse tuo; quòd Nollem onus, haud unquam solitus, portare molestum. Nam mibi continuò major quærenda foret res, 100 Atque salutandi plures; ducendus & unus Et comes alter, uti ne solus rusve peregréve Exirem; plures calones atque caballi Pascendi; ducenda petorrita, nunc mihi curto Ire licet mulo, vel, si libet, usque Tarentum; Mantica cui lumbos onere ulceret, atque eques armos. Objiciet nemo sordes mibi, quas tibi, Tulli, Cum Tiburte via prætorem quinque sequuntur Te pueri, lasanum portantes anophorumque. Hoc ego commodius, quam tu, præclare senator, 110 Millibus atque aliis vivo. quacunque libido eft,

Incedo

as

ne

Otra fho ded this whi this the delinum, plea

choose what manner of Parents we pleas'd, fuch as our Vanity wou'd fuggest unto us; not Confuls, nor Senators shou'd be my Choice, I wou'd rather continue contented with my own. The Common People may think me distracted, but you, Macenas, have different Sentiments; you will think it an Act of Wisdom in me in refusing those Titles, which wou'd certainly disturb my Quiet and Well-Being. Were I the Son of a Conful or Prætor, The Inconvenihow follicitous shou'd I be, in providing my encies of felf with a Competent Estate? How many Greatness Visits must I then make? I must never go into the Country unattended, Horses and Coaches must be hir'd, and Grooms and Pages must be fubfifted; whereas, as I am, I can ride when I please, upon my little gall'd Mule, with my Wallet behind me, as far as I Tarentum. I pass unobserv'd, and escape the Censure and Reslections of the World; but you, Tullius, when as Prætor you appear in the Tiburtine Road, with your Equipage of Five Footmen, one carrying your Pots, another your Wine, are rail'd at and condemn'd by all Men for your Covetoufness; so that all things consider'd, tho' you are a great Senator, yet my Life is infinitely preferable to yours, and to a thousand others.

¹ Tarentum, Urbs Salentorum, a City of the Province of Otranto, in the Kingdom of Naples; it is now an Archbishop's See, small, but strong and well inhabited, defended by a Castle. Horace was so pleas'd with the fight of this City, that he wish'd it might be one of those in which he shou'd spend the latter part of his Life; For this Corner of the World (saith he) seems to me one of the most beautiful, having plenty of excellent Honey, delicate Oil and Wine, little inferior to that of Falernum, an early Spring and a foft Winter, rend'ring it a pleasant Habitation to an Old Man. Lib, 2. Ode 6.

Incedo solus: percontor quanti olus, ac far: Fallacem Circum, vespertinumque pererro Sæpe forum: assisto divinis: inde domum me Ad porri & ciceris refero laganique catinum. Cana ministratur pueris tribus : & lapis albus Pocula cum cyatho duo sustinet : adstat echinus Vilis, cum patera guttus, Campana supellex. Deinde eo dormitum; non solicitus, mihi quòd cras Surgendum sit mane, obeundus Marsya, qui se Vultum ferre negat Noviorum posse minoris. Ad quartam jaceo: post hanc vagor, aut ego lecto, Aut scripto quod me tacitum juvet. ungor olivo, Non quo fraudatis immundas Natta lucernis, Aft ubi me fessum sol acrior ire lavatum Admonuit, fugio rabiosi tempora signi. Pransus non avide, quantum interpellet inani Ventre diem durare, domesticus otior. hæc est Vita solutorum misera ambitione gravique. His me consolor, victurum suavius, ac si Quaftor avus, pater atque meus patruufque fuissent.

SATIRA

th

W

ha

try

mc Ar

fpe thi

me Lif

Mar

I enjoy my Liberty, and go where I please; I His Manask the Price of Herbs and Barley; I walk ner of one while in the Circus, which usually abounds with Quacks and Gipfyes, then I go to the Forum, and from thence home, where my Pulfe, Leeks, and Onions are got ready for my Supper. I have Three pretty Boys to serve me at Table; on my Side-Board stand Two Cups and a Bottle, besides these I have a Basin, Dish and Ewer all right Campania. Supper being over, I go quietly to Bed, where I sleep securely; free from the Apprehensions of being cited by break of Day, to make my Appearance before ' Marsy as's Statue, who by his threatening Posture discovers an Uneafiness at the fight of the younger 2 Novius.

I rise about Ten, then I walk abroad, or read, or write something for my Diversion; when I am weary, I anoint my felf with Oil, I get the best I can, and do not, like the Nasty Milerable Natta, defraud the Lamps of what I have Occasion for. When the Weather is fultry, I refresh my self with Bathing; I eat no more at Dinner, than what will just allay my Appetite till the Evening. This is my Way and Manner of Living, I stay at home and spend my Days in no unprofitable Idleness; this is the Life of those few wise Men, who are free from Ambition; these are my Enjoyments, and with these I live a more happy Life, than if my Uncle, Father or Grand-father was Lord High-Treasurer.

This Novius was a very fordid covetous Wretch.

The Judges us'd to affemble near the Statue of

SATIRA VII.



ROSCRIPTI Regis Rupili pus atque venenum

Hybrida quo pacto sit Persius ultus, opinor Omnibus & lippis notum & tonsoribus esse.

Persius hic per magna negotia dives habebat
Clazomenis, etiam lites cum Rege molestas;
Durus homo, atque odio qui posset vincere Regem;
Considens, tumidus, adeò sermonis amari,
Sisennas, Barros ut equis præcurreret albis.

Ad Regem redeo. postquam nihil inter utrumque
Convenit; (hoc etenim sunt omnes jure molesti, 10
Quo fortes, quibus adversum bellum incidit. inter
Hectora Priamiden, animosum atque inter Achillem
Ira fuit capitalis, ut ultima divideret mors;

Non

wa um up wh he

> lius fo wer him

Tw 'tis litig con rag'

Ægea ple v Birth phers 2 7

his W Gentle gustus was of between

who

SATIRE VII.

HERE are few, I believe, at Rome, An Acwhood have not heard how Persius count of the Mungrel, who was half Greek, a Contest half Roman, reveng'd himself on between Rupilius surnam'd the King, (who Persius and Ru-

was profcrib'd by Augustus in the Second Tri-pilius, umvirate) for the severe Reslections he had made who was upon him. This Persius was a rich Merchant sirnam'd who traded much to Clazomene; Rupilius and the King. he fell out with one another; as to his Character, he was of a stubborn obstinate Temper, and more troublesome, if possible, than Rupilius himself, he was proud and arrogant, and so given to Satire, that 2 Barrus and 2 Sisenna were not to be mention'd in comparison with him.

All ways were attempted to accommodate this Difference, But all to no purpose. When Two Warriours sall out, if they once engage, 'tis difficult to part them; so it is with Men of litigious Tempers, they will not hear of a Reconciliation. Hestor and Achilles were so enrag'd against each other, that nothing but Death

I A Town in Ionia, in Asia Minor, situated on the Egean Sea, between Smyrna and Chios, samous for a Temple which was consecrated to Apollo Grynaus; and for the Birth of Anaxagoras, and several other eminent Philosophers. Strabo Lib. 14.

Two Satirifts, who made it their Business to rail against others, there goes a remarkable Story of Sisenna; who being reproach'd in the Senate upon the account of his Wife, who was a very lewd and infamous Woman, Gentlemen (said he) I marry'd her by the Advice of Augustus; by which he gave them to understand, that he was oblig'd to do so, to conceal the Intimacy that was between Her and the Emperor.

Non aliam ob causam, nist quòd virtus in utroque
Summa fuit. duo si discordia vexet inertes;
Aut si disparibus bellum incidat, ut Diomedi
Cum Lycio Glauco; discedat pigrior, ultro
Muneribus missis) Bruto prætore tenente
Ditem Asiam, Rupili & Perst par pugnat; uti non
Compositus melius cum Bitho Bacchius. in jus
20
Acres procurrunt; magnum spectaculum uterque.

Persius exponit causam; ridetur ab omni
Conventu; laudat Brutum, laudatque cohortem;
Solem Asiæ Brutum appellat, stellasque salubres
Appellat comites, excepto Rege: Canem illum,
25
Invisum agricolis sidus, venisse: ruebat
Flumen ut hibernum, fertur quò rara securis.

Tum Prænestinus salso multúmque fluenti
Expressa arbusto regerit convicia, durus
Vindemiator, & invictus, cui sæpe viator
Cessisse, magnå compellans voce cucullum.

At Græcus, post quam est Italo perfusus aceto, Persius, exclamat: Per magnos, Brute, Deos te

Oro,

eq wi Wi gla

the

the Tw

It v Hall the the Brut par'

faid, tion on the

mana

Tree men R t

rels w call'd he co last w Repro

delive

Death cou'd determine the Difference; and why was all this Passion, but because they were superiour to all others in Valour. The Case is different between Two Persons of unequal Courage, such as Diomede and Glaucus; when Two Cowards are at Variance, the Weakest immediately sues for Peace, and is glad, upon any Terms whatever, to make up

the Quarrel.

This Contest commenc'd when Brutus the Prator was in Asia; Bithus and Bacchius, Two samous Gladiators, were not more equally match'd than these Two Combatants. It was a pleasant Scene to see them enter the Hall together. Persius was the first who open'd the Cause; he no sooner began his Plea, but the Court fell a laughing; he commended Brutus and his Army to the Skies; he compar'd the General to the Sun, and his Great Commanders to propitious Stars; but Rupilius, he said, was like the Canicular, which Constellation had a very satal and malignant Instuence on the Labours of the Husbandman.

THUS he went on inveighing against him, like a Winter Torrent, which bears down Trees and Forrests before it, where the Wood-

men seldom appear with their Axes.

RUPILIUS in his Turn, like a rude, blunt, furly and ill-natur'd Vine-dresser, who quarrels with Passengers, and out-rails all he meets, call'd the Merchant all the bitter Names he cou'd invent, right or wrong. Persius at last was so grievously stung with the Italian's Reproaches, that he cry'd out in a Passion, O Brutus, 'tis the Prerogative of your Family to deliver us from Kings, I adjure you by the immortal

Q. HORATII. SAT. VIII.

Oro, qui reges consueris tollere, cur non

Hunc regem jugulas? operum hoc, mihi crede, tuorum

est.

35

SATIRA VIII.



LIM truncus eram ficulnus, inutile lignum:

Cum faber incertus scamnum faceretue Priapum,

Maluit effe Deum. Deus inde ego, furum aviumque Maxima formido: nam fures dextra coercet, Obseconoque ruber porrectus ab inquine palus: Ast importunas volucres in vertice arundo Terret fixa, vetatque novis considere in hortis. Huc prius angustis ejecta cadavera cellis Conservus vili portanda locabet in arcâ. Hoc miseræ plebi stabat commune sepulcrum, IO Pantolabo scurræ, Nomentanoque nepoti. Mille pedes in fronte, trecentos cippus in agrum Hic dabat; beredes monumentum ne sequeretur. Nunc licet Esquiliis habitare salubribus, atque Aggere in aprico spatiari; quo modò tristes 12 Albis informem spectabant ossibus agrum:

Cum

Bomo

lius cut is n

to f



Benc

Priap

a Goal vinity Thier and to Reeds TH Buryi Poor, Night

loofe e
I T
length
by an
Will of

Neigh

This lately for chang'd less hear

ing Cl

their Esta this Satire

mortal Gods, that you do not suffer this Rupilius King to plague us any longer, hang him, cut his Throat, do any thing with him, there is nothing that will better transmit your Name to suture Ages, than so glorious an Action.

SATIRE VIII.



WAS formerly the Trunk of an old useless Fig-Tree, the Carpenter was long in Dispute with himfelf what to do with me; one while he thought of making me a

Bench, then again he resolv'd I should be a *Priapus*, after much Deliberation he made me a God. From hence it is that I derive my Divinity, now I am the Terror of the Birds and Thieves; these I sright away with my Staff, and those are so scar'd with my Crown of Reeds, that they dare not come nigh me.

THESE Gardens were formerly a publick Burying-place for the common People; the Poor, that died, were brought hither in the Night on a Hackney-Bier by their indigent Neighbours. L'Pantolabus the Mimick, and the loose extravagant Nomentanus are here interr'd.

IT reaches a Thousand Foot in breadth, in length Three hundred; as we are inform'd by an old Inscription, which expresses the Will of the Testator, to prevent his Heirs laying Claim unto it.

This melancholly Place, which was fo lately full of dead Mens Bones, is now happily chang'd into a pleasant Garden, which is no less healthy than delightful.

2

Two Young Profligate Gentlemen who had spent their Estates in riotous living; they were both alive when this Satire was written.

Q. HORATII. SAT. VIII.

Cùm mihi non tantùm furesques feræque, suetæ
Hunc vexare locum, curæ sunt atque labori,
Quantùm carminibus quæ versant atque venenis
Humanos animos. has nullo perdere possum

Nec prohibere modo, simul ac vaga luna decorum
Protulit os, quin ossa legant, herbasque nocentes.

Vidi eyomet nigrā suecinctam vadere pallā

Canidiam, pedibus nudis, passoque capillo,

Cum Saganā majore ululantem. pallor utrasque

Fecerat horrendas aspectu. scalpere terram

Unguibus, & pullam divellere mordicus agnam

Caperunt. cruor in fossam confusus, ut inde

Manes elicerent, animas responsa daturas.

Lanea & essigies erat, altera cerea: major

Lanea, qua panis compesceret inferiorem.

Cerea suppliciter stabat, servilibus utque

Jam peritura modis. Hecaten vocat altera, savam

Altera Tisiphonen. serpentes, atque videres

Infernas

the to repose is no ther ticos her old horr Face T

it we they done rits, fions the o Waxe as it

Slave upon fiftan

Earth, ted wir Triceps detain Years, Word their A

from the Fiction of the

But the Birds and Thieves, which frequent these Walks, are nothing near so troublesome to me, as those who make use of Charms and Poysons to change Mens Affections; the Moon is no sooner risen, than here they flock, to gather Bones and venomous Herbs; nor is it in the Power of my Divinity to prevent them.

IT was no longer than Yesterday that I saw Canidia, in a short black Gown with her Petticoats tuck'd up, her Feet were naked, and her Hair lay loose upon her Shoulders; the old Witch Sagana was with her; they howl'd horribly as they went along, and their pale

Faces made them look most hideously.

They scratch'd up the Earth with their Nails, and having made a little Pit, they fill'd it with the Blood of a black Lamb, which they tore to Pieces with their Teeth; this done, they solemnly invok'd the Infernal Spirits, whom they us'd to consult upon all Occafions. They had Two Images, one of Wool, the other of Wax; the Woolen tormented the Waxen, which was much the least, who stood, as it were, in a suppliant Posture, like a poor Slave just before his Execution. Canidia call'd upon 'Hecate, Sagana implor'd 'Tisphone's Assistance. At that Instant you might have seen

Hecate, a Goddess call'd Luna in Heaven, Diana on Earth, and Hecate or Proserpina in Hell. She is represented with Three Heads, upon which Account she is call'd Triceps in Ovid, and Tergemina in Virgil. She is said to detain the Souls of unburied People on this side Styx 100 Years, and was therefore call'd Hecate, from the Greek Word Example; She was very skilful in Poysons, and their Antidotes.

² Tisiphone, one of the Three Furies of Hell, so call'd from the Greek Word Tiσs, Ultio and Φόμος Cades. This Fiction was invented to represent the unhappy Condition of the Wicked both in this World and the next.

Infernas errare canes; lunamque rubentem, 35 Ne foret his testis, post magna latere sepulcra. Mentior at si quid, merdis caput inquiner albis Corvorum ; atq; in me veniant miclum atque cacatum Julius, & fragilis Pediatia, furque Voranus. Singula quid memorem? quo pacto alterna loquentes 40 Umbræ cum Sagana resonarent triste & acutum? Utque lupi barbam variæ cum dente colubræ Abdiderint furtim terris, & imagine cerea Largior arserit ignis? & ut non testis inultus Horruerim voces Furiarum & facta duarum? Nam, displosa sonat quantum vesica, pepedi Diffisa nate ficus. at ille currere in Urbem: Canidia dentes, altum Sagana caliendrum Excidere, atque berbas, atque incantata lacertis Vincula, cum magno risuque jocoque videres. 50

SATIRA IX.



BAM forte vid Sacra, sicut meus est

Nescio quid meditans nugarum, & totus in illis.

Accurrit quidam notus mihi nomine tantum;
Arreptâque manu, Quid agis, dulcissime rerum?

Suaviter,

ru an Se th

Fu

us

th

ent mo and fec

with the Far a I Old utn

gre beh

Sag Ma whi



by

the Dogs and Serpents of the Infernal Regions, running about the Earth. The Moon blush'd and Modestly withdrew her self behind the Sepulchres, that she might not be a Witness of their abominable Incantations.

IF what I say be not true, may the Crows drop down their Dung upon me, nor may Julius, Veranus, or the soft effeminate Pediatia

use me more civilly.

THERE is no Occasion to mention Particulars, how these Sorceresses and the Ghosts entertain'd each other in a very shrill and mournful Tone; how they took a Wolf's Beard and a speckled Serpent's Teeth, and hid them fecretly in the Ground. How the Fire blaz'd with the Waxen Image, how in a just Detestation of their Villanies, I reveng'd my self upon them, by letting on a fudden a thundring Fart, which was as loud as the burfting of a Bladder. It was pleasant to see these Two Old Beldames hurrying towards the City in the utmost Confusion; their Astonishment was so great, that they left their Tools and Charms behind them; Canidia loft her fet of Teeth, Sagana her Towre; I leave you to judge, if a Man cou'd poffibly forbear laughing at a Sight, which was fo very diverting.

SATIRE IX.



S I was walking the other Day, in The Dethe Way that leads to the Capi-fcription tol, full of Thought, and yet thinking on nothing, according to Cu-tinent. from; a Man, whom I only knew

by Name, taking me by the Hand very fami-G 4 liarly, Suaviter, ut nunc est, inquam; & cupio omnia quæ vis.

Cum assectaretur; Numquid vis? occupo. at ille, Noris nos, inquit : docti sumus, Hic ego, Pluris Hoc, inquam, mibi eris. Misere discedere quærens, Ire modò ociùs, interdum consistere, in aurem Dicere nescio quid puero. cum sudor ad imos IO Manaret talos; O te, Bollane, cerebri Felicem, aiebam tacitus, cum quidlibet ille Garriret, vicos, urbem laudaret; ut illi Nil respondebam ; Misere cupis, inquit, abire : Famdudum video: sed nil agis: usque tenebo: Persequar, binc quò nunc iter est tibi? Nil opus est te Circumagi: quendam volo visere non tibi notum: Trans Tiberim longe cubat is, prope Cafaris hortos. Nil habeo quod agam, & non sum piger; usque sequar te. Demitto auriculas, ut iniquæ mentis afellus, Cum gravius dorso subiit onus. incipit ille: Si bene me novi, non Viscum pluris amicum, Non Varium facies: nam quis me scribere plures

Aut citius possit versus? quis membra movere

Mollius ?

liarly, ask'd me how I did. Very well, Sir, I thank you, as the Times go, I am your most humble Servant; perceiving that he followed me. I ask'd him if he had any farther Bufiness: upon which he made Answer, that he was a Poet, and deferv'd my Acquaintance. Oh Sir, faid I, I esteem you the more. I endeavour'd in the mean time, all the Ways I cou'd think of, to rid my felf of him; fometimes I walk'd fast, sometimes I stood still, then I whisper'd my Servant, the Sweat all this time ran gutturing down my Sides in a plentiful Manner. Oh! Bolanus, faid I to my felf, how happy are you in breaking loofe from an Impertinent; he continu'd talking at Random to me, he extoll'd the Grandure and Magnificence of Rome, then he commended the Streets and Houses; till at length observing that I gave him no Anfwer, I find, Sir, said he, that you wou'd fain be gone, but it must not be, I cannot leave you, where e'er you go, you shall have me for your Companion. I intreated him all I cou'd not to give himself so much Trouble; I added further, that I was making a Visit to a Friend, with whom he was unacquainted, that his House was at a considerable distance, on the other side of the Tiber near Casar's Gardens. 'Tis no matter, Sir, faid he, I'll go along with you, I am perfectly at Leifure and I hate to be idle. At this I hung down my Ears like an As over-burden'd. He proceeds, if I know my own Perfections, neither Viscus nor Varius deserve your Friendship better than my self. write more Verses, and am readier in my Compositions than any Man living; my Behaviour and Deportment is easie and natural, I dance finely, and then for finging, my Voice

Mollius? invideat quod & Hermogenes, ego canto. 25

Interpellandi locus hic erat: Est tibi mater,

Cognati, queis te salvo est opus? Haud mihi quisquam:

Omnes composui. Felices! nunc ego resto:

Confice: namque instat fatum mihi triste, Sabella

Quod puero cecinit divina mota anus urna:

Hunc neque dira venena, nec hosticus auseret ensis,

Nec laterum dolor, aut tussis, nec tarda podagra;

Garrulus bunc quando consumet cunque: loquaces,

Si sapiat, vitet, simul atque adoleverit ætas.

Ventum erat ad Vestæ, quarta jam parte diei '35
Præterita: & casu tunc respondere vadato
Debebat; quod ni fecisset, perdere litem.
Si me amas, inquit, paulum bic ades. Inteream, si
Aut valeo stare, aut novi civilia jura:
Et propero quò scis. Dubius sum, quid faciam, inquit; 40
Tene relinquam, an rem. Me sodes. Non faciam, ille;

is so sweet, so agreeably charming, that I

move the Envy of Hermogenes himself.

HERE I took an Occasion to interrupt him: Have you, Sir, no Mother, or Relations living, who are particularly interested in your Well-Being? No, they are all dead. The more happy they, faid I foftly to my felf, I am the only remaining Person, O persect your Work, and do not keep me in Pain any longer; I plainly fee that my time is now come, and that, what my Old Nurse, having first moved the Inchanted Urn, predicted concerning me, when I was but an Infant, is but too true. This Boy, faid she, shall never perish by Steel or Poyfon; neither Coughs, nor Spleen, nor Gout, nor Cholick shall prove mortal to him; no! He is doom'd to fall by the Tongue of an Impertinent; and therefore if he is wife, it will concern him, when he comes to Age, to avoid all Talkers.

IT was Ten of the Clock, when we drew near to Vesta's Temple; as good Fortune wou'd have it, this impertinent Companion was to make his Appearance before the Judge, or lose his Cause. Oh Sir, said he, for God's Sake if you love me do not leave me at this Juncture. May I die, Sir, if I understand any thing of the Law; besides, you know I am engag'd elsewhere. I am in doubt, said he, whether I shall leave my Cause, or you; Oh!

Divina mota anus urna; this kind of Divination was in great Repute among the Gracians, and from them deriv'd to the Romans; the Manner of it was this; a great many Letters or Words were put into an Urn, which being well shook together, they turn'd them out, if they express'd any thing, that was received as an infallible Prediction. See Monsieur Fontenelle's History of Oracles, Chap. 18.

Et præcedere cæpit. ego (ut contendere durum est Cum victore) sequor. Mæcenas quomodo tecum? Hinc repetit. Paucorum hominum, & mentis bene sanæ' Nemo dexterius fortuna est usus, haberes Magnum adjutorem, posset qui ferre secundas, Hunc hominem velles si tradere : dispeream, ni Summosses omnes. Non isto vivimus illic, Quo tu rere, modo : domus hac nec purior ulla est, Nec magis his aliena malis. nil mi officit unquam, 50 Ditior bic, aut est quia doctior ; est locus unicuique suus, Magnum narras, vix credibile. Atqui Sic habet. Accendis quare cupiam magis illi Proximus esfe. Velis tantummodo: quæ tua virtus, Expugnabis: & est qui vinci possit; esque Difficiles aditus primos habet. Haud mihi deero: Muneribus servos corrumpam; non, bodie si Exclusus fuero, desistam; tempora quæram; Occurram

Sir, you are pleas'd to railly me; what do you mean, the thing admits of no Dispute. Well, I am resolv'd not to part from you, and fo, on he leads. Finding that it was in vain to argue, I march along with him, when immediately he refum'd the Difcourfe. Pray Sir, faid he, how flands your Interest with Macenas? Macenas, I answer'd, is a Man of great Wisdom, he has few Ac-He reply'd, I am fully perquaintance. fuaded that no Man knows better how to improve his Fortunes than your felf, but certainly it wou'd not be amiss to have an Assistant, who may enjoy the fecond Place in his Favour; were I that happy fortunate Man, you alone shou'd govern him. To this, I return'd, that he was altogether mistaken in our way of living; there is no Family in Rome which is more remarkable for its Integrity than ours, we are perfectly free from those Intrigues and Jealoufies with which others are infected; if another is richer or more knowing than my felf, what is that to me? Why shou'd any thing of that kind make me uneasie, when every one is preferred according to his Merits? What you tell me, he return'd, is very furprizing and almost incredible. But, said I, it is true. Now, cry'd he, I am more defirous than ever of being made known to him; that may eafily be effected, 'tis but making the Trial, a Person of such rare Accomplishments as your felf, cannot miss of Success; and though it be difficult to form an Acquaintance, yet this I must say, that Macenas is a Gentleman of a very sweet and affable Disposition. I will not, continu'd he, be wanting to my felf in this Affair, I will bribe his Domesticks, no Repulse shall discourage me,

Occurram in triviis; deducam, nil sine magno Vita labore dedit mortalibus. Hæc dum agit, ecce Fuscus Aristius occurrit, mibi carus, & illum Qui pulchre nosset. consistimus. Unde venis? 6 Quò tendis? rogat, & respondet. vellere capi, Et prensare manu lentissima brachia, nutans, Distorquens oculos, ut me eriperet. male salsus 65 Ridens dissimulare: meum jecur urere bilis. Certè nescio quid secretò velle loqui te Aiebas mecum. Memini bene; sed meliori Tempore dicam : hodie tricesima sabbata. vin' tu Curtis Judæis oppedere? Nulla mihi, inquam, 70 Relligio est. At mî: sum paulo infirmior, unus Multorum: ignosces: alias loquar. Hunccine solem Tam

yo

ta

m

te

th

m

tu

yo

yo

fo ne fci cu bu fid

Mo here the first I will feek out the most favourable Opportunities of addressing him; when he appears abroad I'll attend upon him, and wait his Motions till he returns; 'tis the hard Condition of human Nature, that nothing in this Life is to be attain'd without Trouble.

HE was going on with his Sentences, when my Friend Aristius, who was perfectly acquainted with the Character of the Man, came up with us; upon this we made a stand; as soon as the usual Questions of whence come you, whither go you, were over; I pull'd him by the Arm, and made other Signs with my Eyes and Head, defiring to be releas'd; but my unmerciful malicious Friend infulted my Misfortune and wou'd not understand me. This affe-&ed Infensibility almost fretted me to Death; you hinted the other Day, faid I to him, as if you had fomething to fay to me in private; you fay true, I have not forgot it; but another time will do better, besides this is a solemn Feast-Day among the Jews; wou'd you offer fo gross an Affront to them, as to talk of Business on so great a Day? I am not apt to be scrupulous in these Matters. But I am, Sir, excuse my Weakness, 'tis perhaps a Fault in me, but a Fault that many others are guilty of befides my felf; have a little Patience, I will take a more favourable time of discoursing with you; upon this he left me.

0

The Jews celebrated the Passover on the 15th of the Month Nisan, which answers to our April; that Feast is here call'd Tricesima Sabbata, it being just 30 Weeks from the beginning of their Year, which commences on the first Day of the Month Tizri, which is our September.

Tam nigrum surrexe mihi? Fugit improbus, ac me Sub cultro linquit. casu venit obvius illi Adversarius: &, Quò tu, turpissime? magnd 75 Exclamat voce; &, Licet antestari? Ego verò Oppono auriculam. rapit in jus: clamor utrinque, Undique concursus. sic me servavit Apollo.

SATIRA X.



EMPE incomposito dixi pede currere

Lucili, quis tam Lucili fautor ineptè est, Ut non hoc fateatur? at idem, quòd (ale multo

Urbem defricuit, charta landatur eadem.

Nec tamen hoc tribuens, dederim quoque cætera:
nam sic

Et Laberî mimos, ut pulchra poemata, mirer.

Ergo

Of

in

aw dil

the

eitle to nit

whice Roma this g according, mick,

men

I He
faid to
2 Th
4th, the
3 Dec

in writi

Cæsar in

he gave

him aga

forfeited

his rema

publish'd temporar O the fatal inauspicious Day! I was just upon the Point of being executed, when a Bailiff seiz'd him; O you Rogue! said the Officer in a menacing Tone, did you think to get away? Sir, I desire you to be Witness; I readily consented; upon this he hall'd him before the Magistrate; the Clamour was great on either side, the People slock'd in from all Parts to the Tribunal, which gave me an Opportunity of making my Escape; thus it was that Apollo preserv'd me.

SATIRE X.

T

IS true 2, I formerly censur'd Lu- He justicilius's Verses, for their rough fies the and uneven Numbers; and who is he gave so blind an Admirer of him, as to of Lucilius say the contrary? but then I com- in his 4th

mended him for the Fineness of his Satire, in which he smartly and elegantly reproves the Romans for their Vices. But notwithstanding this good Quality, I cannot esteem him as an accomplish'd Writer, for at that rate of judging, the pleasant Farces of 3 Laberius the Minick, wou'd have my Vote for sinish'd Pieces.

H TC

He alludes to that Passage in Homer, where Apollo is faid to deliver Eneas out of the Hands of Achilles.

The Subject of this Satire being the same with the 4th, they will both be better understood if read together.

³ Decimus Laberius, a Poet who was particularly happy in writing Farces; he was so fortunate in diverting Julius Casar in one of his Plays, in which he acted himself, that he gave him 500 Sesteria, a Gold Ring, and admitted him again into the Equestrian Order, which Honour He had sorfeited by acting on the Stage. We have nothing of his remaining, but some Fragments of his Mimical Pieces, publish'd with those of Publius Syrus, who was his Contemporary.

SAT. X.

Ergo non satis est risu diducere rictum

Auditoris: (& est quædam tamen hic quoque virtus.)

Est brevitate opus, ut currat sententia, neu se

Impediat verbis lassa onerantibus aures:

Et sermone opus est, modò tristi, sæpe jocoso,

Defendente vicem modò rhetoris, atque poetæ,

Interdum urbani parcentis viribus, atque

Extenuantis eas consultò. ridiculum acri

Fortiùs & meliùs magnas plerumque secat res.

Istilli, scripta quibus comædia prisca viris est,

Hoc stabant, hoc sunt imitandi: quos neque pulcher

Hermogenes unquam legit, neque simius iste,

Nil præter Calvum & doctus cantare Catullum.

At magnum fecit, quòd verbis Græca Latinis 20 Miscuit. O seri studiorum! quîne putetis Difficile & mirum, Rhodio quod Pitholeonti

Contigit,

Ine Sue

liw your

Love-Love-Epigra most 1

di

ter

the wri

in hany and extra

which His En Turn of taining TO move the Laughter of an Audience is, What I grant you, an Excellence; but there are other Qualifications which we wish for in a Poet; his are requitanguage must be easie, concise and clear; it site to must be passionate and moving, lively and form a agreeable, according to the Nature of the Subject he treats of. Sometimes he must act the Part of an Orator, sometimes of a Poet; and as occasion serves he must put on the Gentleman; he must lay aside Satire, and endeavour to be witty and facetious in Conversation; for it often happens, that a Jest, well apply'd, is of greater Service, even in the most important Matters, than down right Railing.

IN this Particular, the ancient Comedians distinguish'd themselves; and in this they deferve our serious Imitation. But these are contemn'd by the sine Hermogenes, nor will Demetrius, that Ape of a Poet, vouchsafe to read them; alass! they relish nothing but what is

writ by ' Calvus or 2 Catullus.

THEY fay, that Lucilius was peculiarly happy in an agreeable Mixture of Greek and Latin in his Satires. Abominable Ignorance! That any Man shou'd admire Pitholeon the Rhodian, and imagine that there is any thing difficult or extraordinary in his Epigrams.

H 2

THEY

Licinius Calvus, an Epigrammatist, and Writer of Love-Verses; he was Contemporary with Catullus.

Epigrams, he was Contemporary with Catultus.

2 Caius Valerius Catullus, a facetious witty Writer of Epigrams, he translated into Latin Verse whatever was most beautiful and delicate in the Greek Poets; upon which account he gain'd to himself the Title of Learned. His Epigrams for the most part conclude with a graceful Turn of Thought, which renders them extreamly entertaining. He was born at Verona in the Second Year of the 173d Olympiad.

Contigit. At sermo linguâ concinnus utrâque
Suavior, ut Chio nota si commista Falerni est.
Cùm versus facias, teipsum percontor, an, & cùm 25
Dura tibi peragenda rei sit causa Petillì,
Scilicet oblitus patriæque patrisque Latini,
Cùm Pedius causas exsudet Poplicola, atque
Corvinus, patriis intermiscere petita
Verba foris malis, Canusini more bilinguis?
Atqui ego cùm Græcos facerem, natus mare citra,
Versiculos; vetuit me tali voce Quirinus
Post mediam noctem visus, cùm somnia vera:
In silvam non ligna feras insaniùs, ac si
Magnas Græcorum malis implere catervas.
35

Turgidus Alpinus jugulat dum Memnona, dumque
Diffingit Rheni luteum caput, hæc ego ludo;
Quæ nec in æde sonent certantia, judice Tarpâ,
Nec redeant iterum atque iterum spectanda theatris.
Argutâ meretrice potes, Davoque Chremeta

Eludente

ptic whi to, t

a ing

are

to

Of

de

Ex of

adı

mu he

1 F

THEY reply again, that a compound Language is more sweet and graceful; as the Chian Wine becomes more delicious when mix'd with Falernian. Tell me, Thou Poet, if that Villain I Petillius were to choose you for his Advocate, while Poplicola and Corvinus endeavour in their Pleadings to bring their Native Language to Perfection, wou'd you so far forget you are a Roman, as to lard your Discourse with an idle Mixture of Foreign Words, like the Citizens of 2 Canusum?

IT was once in my Head, who am an Italian, to make fome Greek Verses; as I was intent upon the Work, Romulus appear'd to me in the dead of Night, when our Dreams are true, and desir'd me to desist; 'tis an unpardonable Extravagance, said he, to attempt the Increase of the Gracian Poets, 'tis like carrying Wood to the Forrest, or Coals to Newcastle; being thus

admonish'd, I laid aside my Design.

WHILE the Poet Alpin in lofty Numbers murders Memnon in a barbarous Manner; while he makes the Rhine muddy by his flat Description; I employ my time in writing Verses, which are neither design'd for the Theatre, nor to be spoken in Apollo's Temple, where Metius Tarpa, that excellent Critick, sits as Judge.

YOU only, Fundanius, of all Men living are fit to write Comedy; you best can describe a sknavish Servant and a subtle intreagueing Courtesan, who is perfectly instructed in the Mysteries of her Profession, con-

H 3 triving

Petilius, see Sat IV.

² Canusium, see Sat. V.

He alludes to the Andria of Terence.

Eludente senem, comis garrire libellos,
Unus vivorum, Fundani: Pollio regum
Facta canit pede ter percusso: fortè epos acer,
Ut nemo, Varius ducit: mollé atque facetum
Virgilio annuerunt gaudentes rure Camenæ.

Hoc erat, experto frustra Varrone Atacino,
Atque quibusdam aliis, meliùs quod scribere possem;
Inventore minor: neque ego illi detrabere ausim
Hærentem capiti multà cum laude coronam.

At dixi fluere hunc lutulentum, sæpe ferentem 50 Plura quidem tollenda relinquendis. age, quæso,

Tu

at A
177t
190t
logues
laft v
fefs'd
ftood
himfe

P

W

to

his dy

his

tha

first A only happy vius, i as Mr. Time, Beauti See the

in his

lo's Te

triving together, to deceive an old Man. Pollio in Iambicks fings the Acts of Kings, which are proper for Tragedies. The Epic Peem owes its Glory to Varius; and the Rural Muses are indebted to I Virgil for their Charms and Graces. Varro and others have attempted Satire, but without Success; this is my Talent, I have a particular Genius for it; but how excellent soever I may be in this kind of Poetry, I do not pretend to equal 2 Lucilius, who was the Inventor. Far be it from me to take away that 3 Crown, which he fo justly merited, and which he now wears with fo much Applause. I compar'd, 'tis confess'd, his Verses to a River, whose Stream was Muddy and full of Slime; but then I observ'd, that his Beauties were superiour to his Faults, and that while you rejected many things, you admir'd more.

H 4 But

Tirgil, the Prince of the Latin Heroick Poets, born at Andes not far from Mantua, in the Third Year of the 177th Olympiad, and died in the Second Year of the 190th, about 90 Years before Christ. He wrote Ten Ecologues, Four Books of Georgicks, and Twelve Æneids, these last were not publish'd till after his Death. He was possess'd of all the Graces of Poetry, no Man ever understood the Number and Harmony of Versisication like himself; he is smooth, majestick and wonderfully happy in his Characters and Descriptions.

² Tho' Horace in this place seems to make Lucilius the first Author of Satire in Verse among the Romans, he is only to be understood, that Lucilius had given a more happy and graceful Turn to the Satire of Ennius and Pacuvius, not that he invented a new Satire of his own. For, as Mr. Dryden observes, the Roman Language, in Lucilius's Time, was grown more capable of receiving the Gracian Beauties, than it was in the Days of Ennius and Pacuvius; See the Character of Ennius, Sat. 4. p. 41.

³ The Statues of the Poets, which were plac'd in Apollo's Temple, were crown'd with Laurel.

Tu nibil in magno doctus reprendis Homero?

Nil comis tragici mutat Lucilius Accî?

Non ridet versus Ennî gravitate minores,

Cùm de se loquitur, non ut majore reprensis?

Quid vetat & nosmet, Lucilî scripta legentes,

Quærere num illius, num rerum dura negarit

Versiculos natura magis factos, & euntes

Molliùs? an si quis pedibus quid claudere senis

Hoc tantùm contentus, amet scripsise ducentos

Ante cibum versus, totidem cænatus; (Etrusci

Quale fuit Cassì rapido ferventius amni

Ingenium; capsis quem fama est esse librisque

Ambustum

-

he 23 più tw de th

nii me tin

Pa his But pray, Sir, tell me, fince you are fo knowing, did you never find fault with any thing in Homer, that incomparable Poet? Has not Lucilius made several Alterations in 2 Accius's Tragedies? Has he not censur'd some of Ennius's Verses, as not coming up to the Dignity of his Subject? And when he speaks of himself, he speaks in so modest and humble a Manner, that you plainly see, he is far from thinking himself their Superior, with whom he finds fault.

This is just my Case; what then shou'd hinder me when I read Lucilius, but that I may examine whether his rough and unharmonious Numbers were principally owing to his want of Genius, or to the crabbed inexplicable Nature of the things he treats of? Or whether they were occasioned thro' the Vanity that possess'd him, of writing Two Hundred Lines before Supper, and as many after, not regarding in the least the Variety of their Measures, so they were but Verses. Of the like fertile Vein was Cassius the Tuscan, whose Genius for Poetry (if we may call it Poetry) was more rapid, if possible, than a raging Torrent; 'tis reported

I Homer, the most celebrated of the Greek Heroick Poets; he flourish'd under Diognetus King of the Athenians, about 23 Years before Iphitus and Lycurgus instituted the Olympian Games; he writ divers Poems, which are all lost, two only excepted, the Iliads and Odysses; in the first he describes the Strength and Vigour of the Body, in the last the Subtilty and Policy of the Mind; He was, without dispute, the Vastest, Sublimest, and most Universal Genius that ever was known in the World, as Virgil was the most Accomplish'd. See a farther Character of his Writings in Book I. Epist. II.

² Accius, a Tragick Poet, he liv'd about 50 Years after Pacuvius; we have yet the Fragments of above Sixty of his Plays, among which are several very valuable Pieces.

Ambustum propriis) fuerit Lucilius, inquam,

Comis & urbanus; fuerit limatior idem,

Quàm rudis, & Græcis intacti carminis auctor,

Quámque poetarum seniorum turba: sed ille,

Si foret hoc nostrum fato dilatus in ævum,

Detereret sibi multa; recideret omne, quod ultra

Perfectum traheretur; & in versu faciendo

Sæpe caput scaberet, vivos & roderet ungues.

Sæpe stylum vertas, iterum quæ digna legi sint Scripturus: neque te ut miretur turba, labores, Contentus paucis lectoribus. an tua demens Vilibus in ludis dictari carmina malis? 75 Non ego. nam satis est equitem mibi plandere: ut audax, Contemtis aliis, explosa Arbuscula dixit. Men' moveat cimex Pantilius? aut crucier, quod Vellicet absentem Demetrius? aut quod ineptus Fannius Hermogenis lædat conviva Tigellî? 80 Plotius, & Varius, Macenas, Virgiliusque, Valgius, & probet hac Octavius optimus, atque Fuscus; & bæc utinam Viscorum laudet uterque; Ambitione relegata, te dicere possum, Pollio; te, Messala, tuo cum fratre; simulque 85 Vos

Fan my Virg

p

Po th re

m

en

bu

of

VO

rep I n

the

Per

my leb

wh

faid an

Sha

my plea I do

illuí

of this Cassius, that he writ as many Verses as ferv'd him for his Funeral Pile, both they and

their Author being consum'd together.

'TIS readily granted, that Lucilius was a pleasant and agreeable Writer; he is smoother and more correct than Ennius, who first attempted this kind of Verse, (which was unknown to the Gracians) but was not able to bring it to Perfection; he is justly preferable to all the Poets that liv'd before him; and yet I must fay, that were he now alive, he wou'd certainly retrench abundance of Superfluities, and take more Pains in his Compositions.

HE that wou'd please, must be often correcting what he writes; he must not affect the empty Applauses of the unthinking Many, but rest contented, if a few good Judges, Souls of the highest Rank and truest Understanding,

vouchfafe to read him.

IF you are so vain as to take a Pleasure in repeating your Poems in the publick Schools; and Ap-I must freely say, that I differ from you; 'tis plause of the heighth of my Ambition, that none but those Persons of Merit and Distinction shou'd read who are my Verses. When Arbuscula, the famous and ce-Judges, is lebrated Comedian, was his'd by the People; be valu'd. while the Great Men of Rome applaud me, faid she, I contemn their Hissing. Shall such an inferior Mortal as Pantilius make me uneasie? Shall any thing that Demetrius or the foolish Fannius say of me at Hermogenes's Table disturb my Quiet? While Plotius, Varius, Macenas, Virgil, Valgius and the Good Octavius approve my Satires; while Fuscus and the Visci are pleas'd with what I write; while Pollio, whom I do not mention out of Oftentation, and the illustrious Messalæ give their Votes in my Favour;

V

Vo I th

fa

m th

Vos Bibuli, & Servi; simul his te, candide Furni;
Complures alios, doctos ego quos & amicos
Prudens prætereo: quibus hæc, sint qualiacunque,
Arridere velim; doliturus, si placeant spe
Deteriùs nostrà. Demetrì, teque, Tigellì,
Discipularum inter jubeo plorare cathedras.
I puer, atque meo citus hæc subscribe libello.

Q. HORATII

vour; while the Bibuli, Servi, and Furnus that admirable Critick, with many more of my learned Friends, whom I purposely pass over, vouchsafe to commend and applaud my Poems, I have my End. I desire nothing more than that these my Satires, whatever in themselves, may be acceptable to them; and I cannot but say, that it wou'd much concern me to be disappointed of my Expectations. But for Demetrius and Tigellius, they are not worthy of my Care, I value not their Approbation; let them lament and bemoan themselves, among the Female Criticks their Admirers. Go Boy, make haste and transcribe this Satire, and place it with those I have already written.

HORACE's



Q. HORATII

FLACCI SATIRARUM

LIBER SECUNDUS.

SATIRA I.



UNT quibus in satirâ videar nimis acer, & ultra Legem tendere opus: sine nervis altera, quidquid Composui, pars esse putat, similesque meorum

ai

Mille die versus deduci posse. Trebatî, Quid faciam, præscribe. Quiescas. Ne faciam, inquis, 5 Omnino



HORACE'S SATIRES. BOOK II.

SATIRE I.

Horace and Trebatius.

Hor



HE Town is divided in their Opinion of my Satires; some say, that I take too great a Liberty, that my Raillery is too severe and cutting; others accuse me, as flat

and infipid; a Man, fay they, might write a Thousand such Verses in a Day; your Advice Trebatius, what must I do in this Case? Tre. Sit still. Hor. You mean, that I should write

A Great and Learned Lawyer, who was no less eminent for his Knowledge of the Laws, than for his Goodness and Integrity.

Omnino versus? Aio. Peream male, si non Optimum erat : verum nequeo dormire. Ter uncti Transnanto Tiberim, somno quibus est opus alto; Irriguumque mero sub noctem corpus habento. Aut, si tantus amor scribendi te rapit, aude 10 Cæsaris invicti res dicere, multa laborum Præmia laturus. Cupidum, pater optime, vires Deficiunt : neque enim quivis borrentia pilis Agmina, nec fractà pereuntes cuspide Gallos, Aut labentis equo describat vulnera Parthi. 15 Attamen & justum potenas & scribere fortem, Scipiadam ut sapiens Lucilius. Haud mibi deero, Cum res ipsa feret : nisi dextro tempore, Flacci Verba per attentam non ibunt Cæsaris aurem ;

Cui

abor leng Cime Wo Iron

to

Sp

th

th

yo mi me fel the

out Iron croo

Peg

rus H

no more Verses. Tre. I do. Hor. May I die if that wou'd not be the best way, but I cannot fleep. Tre. I have a Remedy for that; anoint your felf and fwim over the Tiber Two or Three Times; drink a Bottle of good ftrong Wine in the Evening, and, take my Word, you will fleep profoundly; but if you needs must write, if nothing can take you off from Poetry, fing the Acts of Victorious Cafar, and you cannot fail of being liberally rewarded. Hor. What you advise is the Heighth of my Ambition; but, Father, I want a Genius; 'tis not every Poet that is able to describe his terrible Battalions, with their Spears aloft; that can paint the Gauls expiring by the Darts, whose Points lie broken in their Bodies, or represent the wounded 2 Parthians dismounted by the Romans. Tre. But, tho' these things are above your Reach, yet, you may speak of his Justice and Magnanimity; thus it was, that the wife Lucilius commended Scipio. Hor. I'll not be wanting to my felf as Occasion offers; Horace must observe the foft and happy Season of Address, or in vain

The Pilum or Dart was made of a Piece of Wood about Three Cubits long, and a flip of Iron of the same length, hook'd and jagg'd at the end. C. Marius in the Cimbrian War alter'd the Fashion of it; before, where the Wood was joyn'd to the Iron it was fastned with two Iron Pins, Marius let one of them alone, as it was; but order'd the other to be pull'd out, and a weak Wooden Peg to be put in its Place; contriving it so, that when it was stuck in the Enemy's Shield, it shou'd not stand out right as formerly, but the Wooden Peg breaking, the Iron shou'd bend, and so the Javelin sticking fast by its crooked Point, shou'd weigh down the Shield.

The Poet alludes in this Place to the Defeat of Pacorus King of the Parthians, who was kill'd by Ventidius.

See his Letter to Vinnius Afella, Book I. Epift. XIII.

Cui male si palpere, recalcitrat undique tutus. Quanto rectius boc, quam tristi lædere versu Pantolabum scurram, Nomentanumque nepotem? Cum sibi quisque timet, quanquam est intactus, & odit. Quid faciam? Saltat Milonius, ut semel icto Accessit fervor capiti, numerusque lucernis. 25 Castor gaudet equis; ovo prognatus eodem Pugnis, quot capitum vivunt, totidem studiorum Millia. me pedibus delectat claudere verba, Lucili ritu, nostrum melioris utroque. Ille velut fidis arcana sodalibus olim 30 Credebat libris; neque, si malè gesserat usquam, Decurrens aliò, neque si bene : quo sit ut omnis Votivâ pateat veluti descripta tabellâ

Vita

ft fa

p

Shi ver the fup fen

Ble

vain he hopes to fucceed with Cafar, who hates nothing more than dull gross Flatterers, he never gives 'em a kind Reception. Tre. How great soever the Danger may be, 'tis infi-nitely better to hazard the Trial, than to fall foul on the Buffoon 1 Pantolabus, or the profligate Nomentanus. Every one is conscious of his own Mismanagements, and tho' your Satire is not directly level'd at him, yet he fears the worst, and consequently hates you. Her. But what would you have me to do? Milonius as foon as the Wine is got into his Head, and he begins to fee double, falls to dancing. Cafor delights in Horses, the Whirlbat is his Brother Pollux's Diversion. As many Men, so many Minds. My Inclination leads me to Satire, and in this I follow Lucilius's Example, who was much our Superiour in the Art of Poetry. It was his Practice to commit all his Secrets to his Papers, as to his intimate Friends; whatever Accident happen'd to him, whether profperous or adverse, he never made use of any other Confidents; fo that all the Transactions of this old Man's Life are as clearly and distinctly related in his Satires, as if they were fairly written on a 2 Table, to be hung up in the Temple of some propitious Deity as a grateful

I See Sat. VIII. Book I.

It was a Custom for those who had been sav'd from Shipwrack, to have all the Circumstances of their Adventure represented on a Table, which they hung up in the Temple of that particular God, by whom, as they suppos'd, they had been deliver'd. They likewise represented in Tables a Detail of their good Success; it being as reasonable to pay God our Acknowledgements for Blessings receiv'd, as to thank him for any signal Deliverance.

Vita senis. sequor hunc, Lucanus an Appulus, anceps. Nam Venusinus arat finem sub utrumque colonus, 35. Missis ad hoc, pulsis (vetus est ut fama) Sabellis, Quò ne per vacuum Romano incurreret hostis: Sive quòd Appula gens, seu quòd Lucania bellum Incuteret violenta. sed hic stylus haud petet ultro Quemquam animantem, me veluti custodiet ensis 40. Vagina tectus: quem cur distringere coner, Tutus ab infestis latronibus? o pater o rex Jupiter, ut pereat positum rubigine telum, Nec quisquam noceat cupido mihi pacis! at ille, Qui me commôrit, (melius non tangere, clamo) 45. Flebit, o insignis tota cantabitur Urbe.

Canidia Albutî, quibus est inimica, venenum;
Grande malum Turius, si quis se judice certet.
Ut, quo quisque valet, suspectos terreat, utque
Imperet hoc natura potens, sic collige mecum.
Dente lupus, cornu taurus petit, unde, nisi intus
Monstratum?

grateful Acknowledgment of Bleffings receiv'd. His Steps I follow, being very uncertain whether Apulia or Lucania be my Native Country, for Venusia borders on these two Provinces; besides, we learn from ancient Records, that the Romans, having expell'd the Samnites, fent hither a Colony, to put a stop to their future Incursions; which they might easily have made, had the Place been unprovided; or rather, with intent to keep the Lucanians and Apulians in awe, who were often wont to wage War with the Romans. Be this as it will; I will never willingly employ my Pen against any Man living; I will use it, as I wou'd a Sword in a Scabbard, only in my own Defence; why shou'd I draw it when no Enemy is near? Grant, O Jupiter, Father and King, that it may rather be confum'd with Rust, and that I, who above all things am a Lover of Peace, may never meet with any Provocations! But if any one shall dare to urge my Rage, twere better for him that he had not Danger provok'd me; I'll fet him out in his proper of pro-Colours, and make him a Jest to all the City. Poet. Cervius the Informer threatens those that offend him, with the Rigour of the Laws. Canidia has always her Poysons ready to revenge her self on her Enemies. Turius breathes Ruin and Destruction to those that affront him, when he fits as Judge. 'Tis common with every one, to make use of their utmost Strength and Power against their Adversaries; and in so doing, they do but follow the Distates of Nature, which are not to be refifted. The Wolves fight with their Teeth; Bulls with their Horns; and whence is it that they do fo. but that they are directed by Natural Instinct?

Monstratum? Scævæ vivacem crede nepoti Matrem; nil faciet sceleris pia dextera: (mirum! Ut neg; calce lupus quemquam, neque dente petit bos:) Sed mala tollet anum vitiato melle cicuta. 56

Ne longum faciam, seu me tranquilla senectus Exspectat, seu mors atris circumvolat alis; Dives, inops, Roma, seu fors ita jusserit, exsul; Quisquis erit vitæ, scribam, color. O puer, ut sis Vitalis metuo; & majorum ne quis amicus Frigore te feriat. Quid? cum est Lucilius ausus Primus in hunc operis componere carmina morem, Detrahere & pellem, nitidus qua quisque per ora Cederet, introrsum turpis; num Lælius, aut qui 65 Duxit ab oppressameritum Carthagine nomen, Ingenio offensi? aut læso doluere Metello. Famosisque Lupo cooperto versibus? atqui Primores populi arripuit populumque tributim; Scilicet uni æquus virtuti atque ejus amicis. Quin, ubi se, à vulgo & scena, in secreta remorant Virtus Scipiadæ & mitis sapientia Læli;

Nugari

YOU may trust Scava with his aged Mother, his pious Hands will do her no Injury: he will not cut her Throat, (will a Wolf kick, or an Ox bite?) but he will be fure to poyfon

FROM all which I intend thus much; whether my Days be long or short; whether I lead my Life at Rome, or be banish'd from my Country; whatever my Condition or Circum-

stances be, I must still write Satires.

Tre. O my Son, I am afraid your Life is of a short continuance; some Nobleman or other will cut your Throat. Hor. But why do you think fo? I Lucilius was the first Inventor of Satire, he discover'd the Hypocrify of Mankind, and shew'd them to the World fuch as they really were, not what they fally appear'd to be. When Metellus and Lupus were fo severely reprov'd, did Lælius or Scipio Good (who was famous for demolishing 2 Carthage) Men have Thew any Refentments? Nor were Lupus and no rea-Metellus the only Persons that fell under his son to be Censure; he inveigh'd against all the Great afraid of Men of Rome; neither Rich nor Poor, of what Satire. Tribe foever (Virtue and her Followers only excepted) cou'd escape his Reflections; and yet notwithstanding all this, both Scipio and 3 Lælius,

when

I See the Note on Lucilius, Sat. X. Book I.

3 Lelius a Roman Orator, so famous for his Wisdom, that he was nam'd, The Wise; Tully often mentions him,

much to his Advantage.

² Carthage, the Chief City of Africa, upon the Coast of Barbary, near Tunis; built, as 'tis thought, by Dido, was taken and burnt by Scipio Africanus Minor. A. U. C. 608. There remains nothing now of this glorious Town, which was once esteem'd the Third of the Roman Empire, but the Ruins, which are very confiderable.

Nugari cum illo, & discincti ludere, donec Decoqueretur olus, soliti. quidquid sum ego, quamvis Infra Lucili censum ingeniumque; tamen me Cum magnis vixisse invita fatebitur usque Invidia; &, fragili quærens illidere dentem, Offendet solido : nisi quid tu, docte Trebatî, Dissentis. Equidem nibil bic diffindere possum. Sed tamen ut monitus caveas, ne forte negot? 80 Incutiat tibi quid Sanctarum inscitia legum : Si mala condiderit in quem quis carmina, jus est Judiciumque. Esto, si quis mala : sed bona si quis Judice condiderit laudatur Cæsare. Si guis Opprobriis dignum latraverit, integer ipfe, 85 Solventur risu tabulæ: tu missus abibis.

SATIRA

when they retir'd from Publick Business, to take some Refreshment in a sweet Retreat: were never better pleas'd, while the Herbs and Roots were boiling for Supper, than when they diverted themselves with Lucilius. I do not pretend to compare my felf with him; whether you regard his Wit or Quality, he is much my Superior; but whatever I am, even Envy her felf shall confess thus much, that I have convers'd with the greatest Men, and been nobly and liberally entertain'd at their Tables; and that whatever Occasions she shall industriously lay hold on to blast my Reputation, the Attempt shall turn to her own Dif-

advantage.

THESE are the Motives which incline me to Satire, which I cannot but pursue, unless you in your Wisdom, O Learned Trebatius, shall advise me to the contrary. Tre. Take this Caution along with you; the Law is very severe against those that write ill Verses. I mention this that your Ignorance of it may not betray you into some Inconvenience. Hor. very well, against those that write ill Verses; but, what if they are good? Then Casar will give them his Approbation. a Poet, of an unblemish'd Reputation, diverts the Publick at an Impertinent's Expence, the Judges, notwithstanding the Severity of the Laws, will dismiss the Suit; they will laugh at the Information, and fend back the Informers to the Place from whence they came,

SATIRA



UA virtus & quanta, boni, sit vivere parvo.

(Nec meus bic sermo est; sed quem præcepit Ofellus,

Rusticus, abnormis sapiens, crassâque Minervâ)

Discite, non inter lances mensasque nitentes, Cum stupet insanis acies fulgoribus, & cum

Acclinis falsis animus meliora recusat ;

Verum bic impransi mecum disquirite. Cur boc?

Dicam, si potero, male verum examinat omnis

Corruptus judex. leporem sectatus, equove

Lassus ab indomito; vel si Romana fatigat

Militia assuetum græcari; seu pila velox,

Molliter austerum studio fallente laborem;

Seu te discus agit, pete cedentem aera disco: Cum labor extuderit fastidia, siccus, inanis

Sperne

IO

ry

W th th

th m m

Pe th ci

ft liv th

or ou

w th

SATIRE



ENTLEMEN, if you are defirous of learning the Advantages great Adof a temperate Life; come and ex- of a temamine this Truth with me, when perate your Stomachs are empty, for Life.

that only is the proper Season, not when you fit furrounded with Dainties, when your Eyes are dazled with the Pomp of Luxury, and your deluded Reason chooses the worse and neglects the better. (I do not speak this of my felf, what I now advance is the Doctrine of Ofellus, who, tho' uninstructed in the Schools of the Philosophers, was nevertheless a very wife and honest Man.) But why must we learn this Fasting? I will give you my Reasons. A corrupt Judge is no proper Person to determine what is Law. Go hunt the Hare, ride the Great Horse, or, if this Discipline be too hard for you, who have accustom'd your self to a loose luxurious Way of living, make a Party at Quoits, or play with the Ballon; your Intenfeness on the Diverfion will render the Fatigue insensible to you. When Labour and Exercise have sharpen'd the Appetite.

The Ancients had four forts of Balls; 1. The Follis, or Balloon; which they struck with their Arms guarded with a Wooden Bracer; if the Balloon was little they us'd only their Fifts; 2. The Pila Trigonalis, which was like our Tennis-Balls; to play with this, Three Persons stood in a Triangle striking it round one to the other; he that let it fall first was the Loser. 3. Paganica, a Ball stuff'd with Feathers. 4. Harpastum, a harder kind of Ball, which they play'd with, dividing into Two Companies, and striving to throw it thro' one another's Goals, which was the conquering Cast.

SAT. II.

Sperne cibum vilem; nisi Hymettia mella Falerno 15 Ne biberis diluta. foris est promus, & atrum Defendens pisces hiemat mare : cum sale panis Latrantem stomachum bene leniet. unde putas? aut Qui partum? non in caro nidore voluptas Summa, sed in teipso est. tu pulmentaria quære 20 Sudando, pinguem vitiis albumque, nec ostrea, Nec scarus, aut poterit peregrina juvare lagois. Vix tamen eripiam, posito pavone, velis quin Hoc potius quam gallina tergere palatum, Corruptus vanis rerum; quia veneat auro 25 Rara avis, & pictà pandat spectacula caudà : Tanquam ad rem attineat quicquam. num vesceris istà, Quam laudas, pluma? coeto num adest bonor idem? Carne tamen quamvis distat nihil, hac magis illa; Imparibus formis deceptum te patet. esto.

Unde datum fentis, lupus hic, Tiberinus, an alto Captus hiet? pontesne inter jactatus, an amnis Ostia sub Tusci? laudas, insane, trilibrem Mullum; ar co w

Bo

A

gu

Fa

tia the

an

aff

fe

R

fe

is th

An

e te

Appetite, and remov'd the Qualms you languish'd under, you may despise, if you please, plain wholfome Food, and refuse to drink good Falernian Wine, if it be not softned with Hymettian Honey. I dare be bold to fay, that, under these Circumstances, if the Butler be absent, and the Storms and Winds render Fishing impracticable, a little Bread and Salt, will then afford you an incredible Satisfaction. Now. from whence do you think this Satisfaction proceeds? The Pleasure you take in eating depends not on the Dainties, but on your felf; Labour and Exercise make every thing a Ragoo, but to those who are cloy'd and furfeited with high feeding, even Oysters and Ortelans are tastless and insipid.

I do not expect to prevail so far, (so fond are Men of Superfluities) but that when Peacock and Fowl are set upon the Table, you will rather gratise your Palate with the Peacock. 'Tis indeed a rare and costly Bird; the Beauty of its Tail is very delightful; but what is that to the Goodness of it? Can you eat those Feathers which you so much admire; or does its Beauty continue after it is boil'd? 'tis plain therefore that you are deluded with the Appearances of things, for in reality, there is not the least Difference between Peacocks and

HOW can you pretend to distinguish by your Taste whether the Pike, you are now eating, was taken in the Sea, or in fresh Water? if in fresh Water, whether it was caught at the Mouth of the Tiber, or between the Bridges? I must deal frankly with you, these things to me are unconceivable. You com-

other ordinary Fowl.

mend.

Mullum; in singula quem minuas pulmenta necesse est.

Ducit te species, video, quò pertinet ergo

Proceros odisse lupos? quia scilicet illis

Majorem natura modum dedit, his breve pondus.

Jejunus rarò stomachus vulgaria temnit.

Porrectum magno magnum spectare catino

Vellem, ait Harpyiis gula digna rapacibus, at vos 40

Præsentes Austri coquite horum obsonia: quanquam

Putet aper rhombusque recens, mala copia quando

Ægrum solicitat stomachum; cùm rapula plenus

Atque acidas mavult inulas, necdum omnis abacta

Pauperies

C A

pro in Dis

of

Boo lone

ina.

mend a Mullet of Three Pound Weight; how ridiculous is this, when you must cut it to pieces, before you can eat it: Why do you admire it purely for its bigness? and yet at the same time if a well-grown Pike be ferv'd up at Table, you express your dislike of it, and what is the Reason, but that Pikes are naturally

large, and Mullets little.

AN empty Stomach seldom despises the most ordinary Food; but, says the Glutton, it delights me to see a prodigious Fish in a prodigious I Dish; such an One is a fit Companion for I Harpies. Ye gentle South Winds corrupt the Meat of these rapacious Mortals! But why do I implore your Assistance? The Boar and Turbot, how fresh soever, are nauseous to them; their Stomachs are cloy'd with overmuch Plenty, insomuch that having eaten as long as they cou'd, they are forc'd to have recourse to Turnips and Salads to renew their Appetite.

BUT

Virginei volucrum Vultus, fædissima Ventris Proluvies, Uncæque manus, & pallida semper Ora same:

The Romans in their Entertainments were very fond of using great Dishes, Sylla had one of Massy Silver of an hundred Pound Weight. Pliny tells us, that at that time there were above 500 such Dishes in Rome; they proceeded at last to such an height of Extravagance, that in the time of Claudius, One Drussilanus Rotundus had a Dish call'd Promulsis which weigh'd above 500 lb. and Vitellius had one of that prodigious Bigness, that it was call'd Minerva's Buckler.

² Harpies, Fabulous Monsters, so call'd from the Greek Epmi(en, to fnatch or ravish; they were said to dwell in Islands partly by Sea and partly by Land; they are seign'd to be Fowls with a Virgin's Face, and Bear's Ears; their Bodies like Vultures, and their Hands like hooked Talons; Virgil, Eneid 3. mentions Three of them, Aello, Ocypite and Celano.

Pauperies epulis regum : nam vilibus ovis. 45 Nigrifque est oleis hodie locus. haud ita pridem Galloni præconis erat acipensere mensa Infamis, quid ? tum rhombos minus æquor alebat ? Tutus erat rhombus, tutoque ciconia nido: Donec vos auctor docuit prætorius, ergo 50 Si quis nunc mergos suaves edixerit assos: Parebit pravi docilis Romana juventus.

Sordidus à tenui victu distabit, Ofello Judice. nam frustra vitium vitaveris illud; Si te aliò pravum detorseris. Avidienus, 55 Cui Canis ex vero ductum cognomen adhæret, Quinquennes oleas est, & silvestria corna; Ac, nisi mutatum, parcit defundere vinum, & Cujus odorem olei nequeas perferre (licebit Ille repotia, natales, aliosve dierum Festos albatus celebret) cornu ipse bilibri

Caulibus

Oi

an

D

to

E

die

wi O wh ftis the he on

that to fi

Day Toga tura BUT, Thanks to Heaven, the Rich sometimes feed as coarsly as others; even Eggs and black Olives, than which nothing is more common, find a Place at their Tables. It is but of late Years, when I Gallonius had a Sturgeon serv'd up at his Table, that the People exclaim'd against it as an unpardonable Extravagance; and why did they do so, did not the Sea afford at that time as many Turbots as now?

Both the Stork and Turbot were fecure enough till Sempronius Rufus brought 'em into Repute; who, when he stood to be Prætor, was rejected by the People upon the Account of his Gluttony; and shou'd any one now maintain that roasted Cormorants eat very deliciously; the Roman Youth are so addicted to Luxury, that they soon wou'd follow so pernicious

an Example.

I N Ofellus's Judgment, there is a mighty Difference between a fordid and frugal Life; to what purpose are we careful in shunning one Extream, if we run into another? Thus Avidienus (who was nick-nam'd the Dog, and not without reason) feeds on Wild Cornels and Olives that are Five Years old; the Wine, which he uses for Libations, is sowre; his Oil stinks abominably, even that which he uses on the greatest Festivals, or when cloath'd in 2 White he celebrates his Nuptials, or regales his Friends on the Day of his Nativity, is no better; and

that his Name became a Proverb, and was generally us'd to fignifie a Man that minded nothing but his Belly.

The Romans always wore White Gowns on Holy Days, and Publick Festivals; the Difference between the Toga Alba and Toga Candida was this; the first was the natural Colour of the Wool, the other an Artificial White.

hi

fe

E

Wi

yo

roa

eft

dif

fro

ove

Bree mad Why vingly of with

Caulibus instillat, veteris non parcus aceti.

Quali igitur victu sapiens utetur, & horum
Utrum imitabitur? hac urget lupus, hac canis, aiunt
Mundus erit, qui non offendet sordibus, atque 65
In neutram partem cultûs miser, hic neque servis,
Albutî senis exemplo, dum munia didit,
Sævus erit; nec, sic ut simplex Nævius, unctam
Convivis præbebit aquam: vitium hoc quoque magnum.

Accipe nunc, victus tenuis quæ quantaque secum 70
Afferat. in primis valeas bene: nam variæ res
Ut noceant homini, credas, memor illius escæ,
Quæ simplex olim tibi sederit. at simul assis
Miscueris elixa, simul conchylia turdis;
Dulcia se in bilem vertent, stomachoque tumultum 75
Lenta feret pituita. vides, ut pallidus omnis
Cæna desurgat dubia? quin corpus onustum
Hesternis vitiis animum quoque prægravat und,
Atque affigit humo divinæ particulam auræ.
Alter, ubi dicto citiùs curata sopori
Membra dedit, vegetus præscripta ad munia surgit.
His

yet he distills it from his Horn-Crewet, which holds Two Pound, drop by drop upon his Colworts, which he plentifully waters with old

mothery Vinegar.

What Diet must a wise Man then make use of? Which of these Examples ought he to follow? keep the Mid-way, both Extreams are equally dangerous; he must be so clean as not to give Offence; and as he ought not to run into Excess, so on the other hand, he must not be too frugal and sparing in his Entertainments. He must not imitate old Albucius, who was so exact when he treated his Friends, that he appointed his Servants their particular Posts, which if any one neglected, he was sure of being punish'd. Neither must he be so careless as Navius, who serv'd his Guests with grease Water. This Extravagance is as blameable as the other.

NOW, learn the Advantages of a temperate Life. I begin with that of Health, which is much impair'd by Variety of Meats; reflect with your felf how much better you are, when you eat but one fort; but when Fish and Fowl, roast and boil'd are blended together, the greatest part of 'em turns to Choler, which mixing with Phlegm puts the Stomach into disorder. Observe, how pale a Man comes from a Debauch; Nor is the Body only overcharg'd, but the Soul likewise suffers thro' excess; that Heavenly Particle of divine Breath, which we carry about with us, is fastned, as it were, to this Earthly Frame, and made gross and heavy like the Body it self. Whereas the Sober Temperate Man, after having taken a flight Repast, lays himself securely down to fleep, and rifes in the Morning with Strength and Vigour to his accustomed Labours.

Hic tamen ad melius poterit transcurrere quondam;
Sive diem sestum rediens advexerit annus,
Seu recreare volet tenuatum corpus; ubique
Accedent anni, & tractari mollius ætas
Imbecilla volet. tibi quidnam accedet ad istam,
Quam puer & validus præsumis, mollitiem; seu
Dura valetudo inciderit, seu tarda senectus?

Rancidum aprum antiqui landabant: non quia nasus Illis nullus erat; sed, credo, hac mente, quòd hospes 90 Tardiùs adveniens, vitiatum commodiùs, quàm Integrum edax dominus consumeret. hos utinam inter Heroas natum tellus me prima tulisset.

Das aliquid famæ, quæ carmine gratior aurem
Occupat humanam? grandes rhombi, patinæque
Grande ferunt unà cum damno dedecus. adde
Iratum patruum, vicinos, te tibi iniquum,
Et frustra mortis cupidum, cùm deerit egenti
As, laquei precium. Jure (inquis) Trasius istis

Furgatur

Labours. I do not say, but that it is very reafonable, that this abstemious frugal Man shou'd sometimes indulge himself a little, be it on a Festival, or with design to refresh his Spirits; more especially is he oblig'd to do so, when Old Age begins to come upon him, which requires a softer and more tender Treatment. But, if in the Strength and Prime of Life, you give your self up to an easie delicate way of living, what will you do in the time of Sickness and Old Age?

OUR wife Forefathers had some value for a Boar even after it was musty; not that they had not Noses as well as we, but with design, as I suppose, that in case a Friend came after Dinner and surprized them, it was better that he should have some of it, tho a little rank, than that the Master himself should eat it all, when fresh and good. I wou'd to God it had been my Fate to have liv'd in those early Ages of the World, when such Wise and Honoura-

ble Men were in Being.

Have you any regard to your Reputation? No Poetry or Musick is more exquisitely charming than for a Man to hear himself well spoken of; and can you be ignorant that Turbots and other costly Dishes, besides the Expence, entail a Blemish upon your Good Name? Add to this, that such Extravagancies will draw upon you the Displeasure of your Relations; Your Neighbours are incens'd, and you become uneasie and insupportable to your self; in vain, in vain, you wish for Death, for so great is your Necessity, that you have not wherewith to purchase a Halter, to put an end to your Misery.

Jurgatur verbis: ego vectigalia magna, 100
Divitiasque habeo tribus amplas regibus. Ergo
Quod superat, non est melius quo insumere possis?
Cur eget indignus quisquam, te divite? quare
Templa ruunt antiqua Deum? cur, improbe, caræ
Non aliquid patriæ tanto emetiris acervo? 105
Uni nimirum rectè tibi semper erunt res?
O magnus posthac inimicis risus! uterne
Ad casus dubios sidet sibi certius? bic, qui
Pluribus assuerit mentem corpusque superbum;
An qui contentus parvo, metuensque futuri, 110
In pace, ut sapiens, aptarit idonea bello?

Quò magis his credas: puer hunc ego parvus Ofellum Integris opibus novi non latiùs usum, Quàm nunc accisis. videas metato in agello, Cùm pecore & gnatis, fortem mercede colonum, 115 Non ego, narrantem, temere edi luce profesta Quidquam, præter olus, sumosæ cum pede pernæ.

and other continuity being a row incpe

ero chias, chan tanb. Estenzár nete sobreil den a Mon y chello Delphordimo cología de Rolacia a Narrel cighbonic ero ancons (2004 e e a bocor

suscends and into portable to your fell was which

-vour Neceffity. Our you have neg Obelewitin Capparchate a Bones, to put an east collector

Programme a content to pur an ent content of the second states of the second se

GO read these Lectures to the wretched Thrasius, alas! He poor Man has Occasion for them; but as for me, I have a large and plentiful Estate, as much as will defray Three King's Expences. If this be your Case; why do you not find out some better way of disposing of that Wealth, with which you so abound? Why are so many Men of Merit oppress'd with Poverty, and you fo rich? Why do the ancient Temples of the Gods lie all in Ruin? Wretch that you are, why do you not facrifice some part of your Treasure to the Good of your Country? Can you imagine that you only of all Mankind are destin'd to enjoy a constant Prosperity? O shou'd your happy Fortune change, with what Scorn and Derision wou'd your Enemies infult you; how wou'd they triumph over your Misfortunes?

IN a Revolution, which of the Two, think you, is most capable of providing for his own Security? He who has liv'd a Life of Pleasure, and minded nothing but the pampering of his Body, or he who has led a frugal Life, who, fearing the worst, has in times of Peace pro-

vided for War.

THAT what I have faid may make the greater Impression on your Mind; give me leave to tell you, that when I was young, I knew this Ofellus persectly well, and that he observed the same Frugality and Temperance and Moderation in his prosperous Circumstances, as he now does in a meaner Condition.

YOU may fee this honest Farmer in the Fields, feeding his Flock, and speaking thus

unto his Children.

Food throughout the Week, unless the Rules

For-

Ac mibi, cum longum post tempus venerat hospes. Sive operum vacuo gratus conviva per imbrem Vicinus, bene erat, non piscibus urbe petitis, Sed pullo, atque hado: tum pensilis uva secundas Et nux ornabat mensas, cum duplice ficu. Post boc ludus erat cuppa potare magistrà: Ac venerata Ceres, ut culmo surgeret alto. Explicuit vino contracta seria frontis. Sæviat, atque novos moveat fortuna tumultus; Quantum binc imminuet? quanto aut ego parciùs, aut vos, O pueri, nituiftis, ut huc novus incola venit ? Nam propriæ telluris berum natura, neque illum, Nec me, nec quemquam statuit. nos expulit ille: 130 Illum aut nequities, aut vafri inscitia juris, Postremò expellet certe vivacior beres. Nunc ager Umbreni sub nomine, nuper Ofelli Dictus, erit nulli proprius ; sed cedet in usum Nunc mihi, nunc alii. quocirca vivite fortes;

of Civility oblig'd me to do otherwise; But if a good old Friend, whom I had not seen for a long Season, came to make me a Visit; or if by chance a Neighbour stept in, to pass away an Hour or Two in rainy Weather; I bid them welcome; I did not send to Rome for Fish, but I treated my Friends with a Kidd and Pullet; Nuts, Figs and Raisins were my second Course; Dinner being over, we drank what we pleas'd, and offer'd Libations to the Goddess Ceres, that our Corn might increase, and Harvests ripen, the Hopes of which made us

gay and cheerful.

LET Fortune execute her Rage upon me, I defie her Malice, she cannot reduce me to a lower State. Tell me, O my Sons, what are you and I the worfe, fince this new Inhabitant, feiz'd on my Revenues? I call him an Inhabitant, for Nature has appointed neither him, nor me, nor you, to be real Proprietors of what we call our own. He has turn'd me out, and the time will come, when, either by his Debaucheries, or thro' his Ignorance of the Quirks of the Law, he himself shall be expell'd. But if none of these happen, his surviving Heir will most certainly eject him. This Farm, which now goes by Umbrenus's Name, was once in my Possession, but no one can properly call any thing his own; the Profits of it are mine. and yours, and his; it concerns us therefore

to

I Ceres, the Daughter of Saturn and Ops, she was the First who taught Men how to till the Ground and sow Corn. They who wou'd know more of the Mythology of Ceres, will do well to consult the 6th Tome de la Biblietheque Universelle, where this Fable is explain'd at large.

Fortiaque adversis opponite pectora rebus.

SATIRA III.



IC rarò scribis, ut toto non quater anno Membranam poscas, scriptorum quæque retexens,

Iratus tibi, quòd vini somnique benignus

Nil dignum sermone canas. quid fiet? ab ipsis

Saturnalibus huc fugisti. sobrius ergo

Dic aliquid dignum promissis: incipe. nil est.

Culpantur

to quit our felves like Men, and to be above the Power of Misfortune.

SATIRE III.

Damasippus and Horace.

Dam.



OU write so seldom, and The Poet are so wholly taken up with is here correcting and refining your accus'd former Compositions, that a of being Year is spent, and hardly any

thing publish'd; you drink and sleep away your time; and then you are displeas'd at your self for doing so; this is not indeed the way, to write any thing that is excellent. What will the end be? You retired into the Country, to avoid being present at the Feast of Saturn, now you are at leisure, be just to your Promise, and produce something considerable. Come Sir, begin, no Apologies I beseech you. In vain you lay the Fault upon your Pen; what

The Original of this Festival is unknown; Macrobius tells us, that it was celebrated in Italy long before the building of Rome. As to the Manner of the Solemnity, besides the Sacrifices and other parts of publick Worship, there were several lesser Observations which deserve to be taken notice of. As first the Liberty which was given to Servants of being very free with their Masters; this was done in Memory of the Liberty enjoy'd under Saturn, when the Names of Servant and Master were unknown to the World. Besides this, they sent Presents to one another along Friends. No War was to be proclaim'd, no Offender executed. The Schools kept a Vacation, and nothing but Mirth and Freedom were to be met with in the City. They kept at first only one Day, which was the 14th of the Kalends of January, but the Number was afterwards encreas'd to Three, Four, Five, and, some say Seven Days.

Culpantur frustra calami, immeritusque laborat
Iratis natus paries Dîs atque poetis.
Atqui vultus erat multa & præclara minantis,
Si vacuum tepido cepisset villula tecto.

Quorsum pertinuit stipare Platona Menandro?
Eupolin, Archilochum, comites educere tantos?
Invidiam placare paras, virtute relictà?
Contemnêre, miser. vitanda est improba Siren
Desidia; aut quidquid vità meliore parasti

Ponendum æquo animo. Dî te, Damasippe, Deæque,
Verum ob consilium donent tonsore. sed unde

140

Tam

what have the Walls been guilty of, that they shou'd feel the Effects of your Fury? you gave us to understand, that when you were free from Cares and Trouble, and quietly fetled in some little warm Cottage, that then great Matters might be expected. If not, to what purpose did you incumber your felf with 1 Plato and Menander? Why were 3 Eupolis and 4 Archilochus made your Companions? Why did you bring their Works down with you? do you think to appeale the Malice of your Enemies by leaving off writing? Why shou'd you thus expose your self? You must either resolve to banish Idleness, or quietly renounce the Reputation you have gain'd by your former Performances. Hor. May the Gods, Damasippus, send you a good Barber for the Advice you have given me

I Plato, the Chief of the Academick Sect, born at Athens in the 87th Olympiad; he was Socrates's Scholar, under whom he made confiderable Improvements in Moral Philosophy. He was so desirous of Knowledge that he travell'd into Ægypt, where he attain'd the Knowledge of the Jewish Religion. Several Fathers of the Church by observing the Conformity of his Doctrine with that of the Old Testament, have given him the Title of the Athenian Moses.

² Menander, a Comick Poet of Athens, born in the 109th Olympiad, he is said to be the Prince of New Comedy, Plutarch prefers him to Aristophanes both for Judgement and Stile; he writ 108 Comedies which are all lost, excepting some Citations from ancient Authors. See his Fragments publish'd by Le Clerc, with Dr. Bentley's Remarks.

³ Eupolis, see Sat. IV. Book I.

⁴ Archilochus, a Greek Iambick Poet, born at Paros in the 3d Olympiad, he was so Satirical upon Lycambes, who having promis'd him his Daughter marry'd her to another, that he caus'd him to hang himself.

Beards, upon which they fet no ordinary Value, our Poettherefore in return to Damasippus for his kind Instructions, very handsomly ridicules him in wishing him a good Barber:

Tam bene me nosti? Post quam omnis res mea Janum Ad medium fracta est, aliena negotia curo, Excussus propriis. olim nam quærere amabam, 20 Quo vaser ille pedes lavisset Sisyphus ære; Quid sculptum infabrè, quid susum duriùs esset: Callidus huic signo ponebam millia centum: Hortos egregiasque domos mercarier unus Cum lucro noram: unde frequentia Mercuriale 25. Imposuere mibi cognomen compita. Novi; Et morbi miror purgatum te illius. Atqui Emovit veterem mirè novus; ut solet, in cor Trajecto lateris miseri capitisque dolore: Ut lethargicus hic cum sit pugil, & medicum urget. 30 Dum ne quid simile huic, esto ut libet. O bone, ne te Frustrere:

but prithee Man, how came you and I fo well acquainted? Dam. Since I flock-job'd away my Fortune with the Bankers, who live in the middle of ' Fanus's Street, having little or no Business of my own, I now mind other Peoples. Formerly I traffick'd in every thing that was ancient. I industriously sought out the Corinthian Vessels, in which Sisyphus was wont to wash his Feet; I understood Sculpture perfeetly well; I knew when a Piece was not nicely finish'd, or not cast according to the Rules of Art. I valu'd a little Statue I had at a Thousand Pounds, I often bought fine Houses and Gardens and sold them to Advantage, infomuch that wherever I went, I was call'd by the People Mercury's Favourite.

Hor. I know it very well, and am much furpriz'd to find you cur'd of so desperate 2

Malady.

Dam. 'Twas a desperate one indeed, but another of a different Nature has happily remov'd it; thus the Head-ach and Pleurify do frequently change Places, and settle in the Stomach; and a Man that has a Lethargy does often grow frantick and beat his Physician.

Hor. SO you do not beat me, be as frantick

as you please.

Dam.

Postquam omnis res mea Janum

Ad medium fratta est. Near the Temple of Janus there was a Street which took the same Name, inhabited for the most part by Bankers and Usurers, it was very long and divided by the different manner of Janus Summus, Janus Medius, and Janus Imus.

Frustrere: insanis & tu, stultique prope omnes,
Si quid Stertinius veri crepat; unde ego mira
Descripsi docilis præcepta hæc, tempore quo me
Solatus jussit sapientem pascere barbam,
Atque à Fabricio non tristem ponte reverti.
Nam, malè re gestâ, cùm vellem mittere operto
Me capite in slumen; dexter stetit: &, Cave faxis
Te quidquam indignum. pudor, inquit, te malus urget;
Insanos qui inter vereare insanus haberi.

Primum nam inquiram, quid sit surere: hoc si erit in te
Solo; nil verbi, pereas quin fortiter, addam.

Quem mala stultitia, & quemcunque inscitia veri
Cæcum agit, insanum Chrysippi porticus & grex
Autumat. hæc populos, hæc magnos formula reges, 45
Excepto sapiente, tenet. nunc accipe quare
Desipiant omnes, æquè ac tu, qui tibi nomen
Insano posuere, velut silvis, ubi passim
Palantes error certo de tramite pellit;
Ille sinistrorsum, bic dextrorsum abit; unus utrique 50
Error, sed variis illudit partibus: hoc te

Crede

T

re

al

th

in

de

Dam. O good Sir, you quite mistake your Accorfelf; both you and all other Fools are mad, or ding to Stertinius is not to be believ'd. 'Twas from the Opihim that I learn'd these excellent Precepts; the Stohe gave me Comfort in the Extremity of my icks, all Afflictions, and reconcil'd me to my felf; 'twas Men are he that advis'd me to preserve my Beard, that mad in distinguishing Mark of Wisdom and Prudence; gree or he it was, that perfuaded me to go away from other. Fabritius's Bridge, in such a Temper and Dispofition of Mind as became a Philosopher. For you must know, that my Affairs going very ill, I went thither with an Intent to plunge my felf headlong into the River, when, as good luck wou'd have it, Stertinius came to me, and diffuaded me from committing fo infamous an Action; why, faid he, shou'd you be so fearful of being reputed a Mad-man, by those who are mad themselves?

LET us first consider what Madness is, which being once stated, if, upon the Enquiry, you are sound to be the only Mad-man, you may drown your self with my Consent. Now according to the Opinion of 2 Chrysippus and his Followers, every one that is ignorant of the Truth, and is led away by vitious Passions, is really mad. This Definition extends it self to all Mankind, the Wise only excepted. As for the Reasons, why those, who call you a Madman, are mad themselves; take them in their Order.

A S in a Company who have lost themselves in passing thro' a Wood, some take to the Right, and some to the Lest, but are all deluded by one and the same Error; so it is with L Man-

Stertinius, a Stoick Philosopher.
Chrysippus, see Sat. III. Book I.

Crede mode in anum; nibilo ut sapientior ille, Qui te deridet, caudam trabat. est genus unum Stultitia, nibilum metuenda timentis; ut ignes, Ut rupes, fluviosque in campo obstare queratur: Alterum & buic varium, & nibilo sapientius, ignes Per medios, fluviosque ruentis, clamet amica Mater, bonesta soror, cum cognatis, pater, uxor; Hic fossa est ingens, hic rupes maxima: serva: Non magis audierit, quam Fusius ebrius olim. Cum Ilionam edormit, Catienis mille ducentis, Mater, te appello, clamantibus, buic ego vulgum Errori similem cunctum infanire docebo.

Insanit veteres statuas Damasippus emendo: Integer est mentis Damasippi creditor ? esto : Accipe, quod nunquam reddas mibi, si tibi dicam : Tune infanus eris, si acceperis? an magis excors Reject à prædà, quam præsens Mercurius fert ? Scribe decem à Nerio : non est satis : adde Cieutæ Nedosi tabulas centum : mille adde catenas : Effugiet

N

n

S

e to

So

Mankind, they, who think you a Fool, are no better themselves.

THERE are two forts of Madness which particularly deserve to be expos'd. The one is of those who feign to themselves imaginary Dangers; who cry out in Cafusion, that Rocks, Rivers and Fires obstruction Passage, when they are walking on the Plain. The other fort is quite contrary to this, and not less extravagant; I mean those, who run headlong thro' Fire and Water, who, notwithstanding the Admonitions of their Friends, and the kind Intreaties of their Parents and Relations, to have fome regard to their own Prefervation, and to consider the Danger they are in, are as deaf to their Persuasions, as the Actor Fusius, who, playing the part of Ilione sleeping, got drunk, and flept so profoundly, that when I Catienus, and two thousand Spectators, cry'd out together, O Mother, come to my Assistance, they were not able to awake him.

I proceed to shew, that the Generality of Mankind are infected with this kind of Madness.

Damasippus's Folly is in buying ancient Statues; and is not he as great a Fool, who fells them upon trust, or lends him Money to buy them? If I shou'd say, I will give you Credit for such a Sum of Money, and never expect to be paid, wou'd it be Madness in you to accept it? Wou'd it not be a greater Folly to neglect so favourable and unexpected an Opportunity of enriching your self? Let your Debtor give a Bond to Nerius for the Payment of your Money; Take Cicuta's Advice, use a thousand

This Catienus play'd the Ghost of Polydorus, who was Son to Ilione.

G

Effugiet tamen hæc sceleratus vincula Proteus.

Cùm rapies in jus malis ridentem alienis;

Fiet aper, modò avis, modò saxum, & scùm volet, arborsi malè rem gerere insani est; contrà, bene sani:

Putidius multo cerebrum est (mibi crede) Perilli 75

Distantis, quod tu nunquam rescribere possis.

Audire, atque togam jubeo componere, quisquis
Ambitione malâ, aut argenti pallet amore;
Quisquis luxuriâ, tristive superstitione,
Aut alio mentis morbo calet: buc propius me,
Dum doceo insanire omnes, vos ordine adite.

Danda est ellebori multo pars maxima avaris:
Nescio an Anticyram ratio illis destinet omnem.
Heredes Staberî summam incidêre sepulchro;
Ni sic fecissent, gladiatorum dare centum

Damnati

ingman

Damas prost Folly is in brying ancient Statues; and is not he as great a scale, who fells them upon realt, or lends him Money to buy them, in a front from Money to a strength in a front from Acceptance to be paid, won'd it he Madhels in you co accept it? Won'd it not be a greater Folly to neglect to the tentioning and aberpecked an Opportunity it entiching that lend him for the Paythen of your Money; Take Cients, he her the Paythen of your Money; Take Cients, he ice, the

Kbis Carnas, 11, debe cheft on a being who was

thousand Precautions, and yet your Debtor, Proteus like, shall escape you. Arrest him, seize him, and drag him to Justice; he derides and mocks your utmost Esforts; He laughs at your Expence, he is sometimes a Boar, then again a Bird; he is one while a Stone, another while a Tree, so that you know not where to have him.

IF a Man is to be esteem'd a Wise Man or a Fool, from the good or ill Management of his Assairs; believe me, Perillus was much in the wrong, to suffer you to run so far in his Debt, that you can never hope to get out of it.

O ye that are led away by Ambition! or that are given to Covetousness! ye that are Luxurious, Profuse, or Superstitious! or that languish under any other Distemper, draw near in order, and listen, while I prove that you all are mad.

I declare in the first Place, that the Cove-All Mentous, above all others, stand in need of Helleare mad, bore; the whole Product of Anticyra will Covetous hardly suffice them. Staberius in his Will oblig'd are more his Executors to inscribe upon his Monument a mad than Detail of his Riches; In case of Failure, they others. were liable to the Penalty of diverting the People

y with

ransform himself into all Manner of Shapes; his Name in this Place is very happily apply d to an insolvent Debtor, who uses a Thousand Tricks and Artifices, to elude his Creditor.

There were Two Anticyras, one in Phocis near the Gulph of Corinth, the other was near Mount Octa in Thessaly, The best Hellebore grew in the last, but the Inhabitants of the sormer, were more skilful in preparing it.

Damnati populo paria, atque epulum, arbitrio Arrî,
Frumenti quantum metit Africa. Sive ego pravè,
Seu rectè hoc volui, ne sis patruus mihi. Credo
Hoc Staberî prudentem animum vidisse---Quid ergo
Sensit, cùm summam patrimonî insculpere saxo 90
Heredes voluit? Quoad vixit, credidit ingens
Pauperiem vitium, & cavit nihil acriùs: ut, si
Fortè minùs locuples uno quadrante periret,
Ipse videretur sibi nequior. omnis enim res,
Virtus, fama, decus, divina humanaque, pulchris 95
Divitiis parent; quas qui construxerit, ille
Clarus erit, fortis, justus--Sapiensq;, etiam & rex,
Et quidquid volet. hoc, veluti virtute paratum,
Speravit magnæ laudi fore. quid simile isti

Græcus

6.07 - 1.

searce, the Search Septembling Charles at the could be could be an account of the could be could be search to be searched to be search to be search to be search to be searched to be sear

" There' were T ... Juripras, one in place near the William of Commiss, see or no was near thought of Commiss, and or in the case the Commission of the comm

Into Heanes of the transcry were more dunit to Progra

with Two Hundred & Gladiators; to make fuch an Entertainment as Arrius shou'd approve, and to distribute as much Corn among them, as all Africa did afford. Whether what I have commanded be well or ill, fays Staberius, 'tis nothing to you; I am not your Heir, nor is it your Business to censure my Actions. I believe that Staberius had his Reasons for what he did. Dam. What Reafons cou'd he have, in willing the Particulars of his Estate to be inscrib'd upon his Monument? Ster. I will tell you; while he liv'd, he accounted Poverty the worst of Evils, and confequently endeavour'd industriously to avoid it; infomuch that he wou'd have look'd upon himself as a very ill Manager, had he died but a farthing poorer than he might have done. All things in this World give Place to Money; fuch is the prevailing Power of its Charms, that neither Gods nor Men are able to resist it. Virtue, Honour, and Glory, depend upon it, so that the Rich Man, is Just, Wife, Valiant, Honourable, nay a very Emperor, and what elfe he pleafes.

NOW Staberius imagin'd that his amassing together so much Wealth wou'd render him considerable to Posterity, and that Ages to come wou'd regard his Acquisitions as the just

L 4 Effects

The Heathens had a Custom of killing Persons at the Funerals of Great Men, fancying the Ghosts of the deceas'd to be render'd propitious by human Blood; they afterwards contriv'd to soften this Barbarity with the specious Shew of Voluntary Combat; to this purpose they train'd up their Captives in the Knowledge of Arms, whom, upon the Day appointed for the Sacrifices to the departed Ghosts, they oblig'd to maintain a mortal Encounter at the Tombs of their Friends. The first Shew of Gladiators was exhibited at Rome by M. and D. Brutus, upon the Death of their Father, A. U. C. 490.

Græcus Aristippus, qui servos projicere aurum In media justit Libya; quia tardiùs irent Propter onus segnes? uter est insanior horum? Nil agit exemplum litem quod lite resolvit. Si quis emat citharas, emtas comportet in unum, Nec studio cithara, nec Musa deditus ulli; Si scalpra & formas non sutor; nautica vela Aversus mercaturis; delirus & amens Undique dicatur merità, quid discrepat istis, Qui nummos aurumque recondit, nescius uti Compositis, metuensque velut contingere sacrum? 110 Si quis ad ingentem frumenti semper acervum Porrectus vigilet cum longo fuste; neque illinc Audeat esuriens dominus contingere granum; Ac potius foliis parcus vescatur amaris: Si positis intus Chii veterisque Falerni IIG Mille cadis; (nibil est, tercentum millibus) acre Potes

Effects of his Wisdom and Virtue. How unlike to him was Aristippus the Gracian; who, upon his Servants complaining, as they journey'd thro' Lybia, that the Money they carried was too heavy for them, order'd 'em immediately to throw it away.

NOW which of these Two think you was

the maddeft?

Dam. 'T IS not fair to answer one Question with another, all Instances of this kind are use-less and unprofitable, instead of resolving the Dispute in hand, they perplex it the more. Ster. If one that has no Skill in Musick shou'd purchase a Parcel of Guittars and Lutes; if a Man that is nothing of a Shoemaker shou'd stock himself with Awls and Lasts; or, having no Inclination for Trassick, shou'd buy Sails and Anchors and Tackling for Shipping, the People wou'd justly account him mad; and what is he better, who, not knowing how to employ his Money, lays it up in Hoards, and thinks it little less than Sacrilege to touch it?

IF a Man, arm'd with a huge great Club, shou'd stand watching all day a large Heap of Corn, and yet not dare to touch a Grain, though never so hungry; if rather than do so, he chooses to feed on ordinary Herbs: If, notwithstanding his Cellars are fill'd with Pipes of good Old Chian and Falernian Wine, this Coverous Wretch drinks none but what is sowre:

Aristippus, the Founder of the Cyrenaick Sett, was the Disciple of Socrates, he lived about the 96th Olympiad. He made no Scruple to frequent the Courts of Princes, keep his Mistresses, and fair deliciously; answering those that tax'd him on that account, that, if it were not a good thing to feast and eat well, People wou'd not practice it on their Holy Festivals. He was an ingenious witty Man, and extreamly happy in his Repartees.

Potet acetum: age; si & stramentis incubet, undeoctoginta annos natus, cui stragula vestis, Blattarum ac tinearum epulæ, putrescat in arcâ: Nimirum insanus paucis videatur; eò quòd 120 Maxima pars hominum morbo jactatur eodem.

Filius, aut etiam bæc libertus ut ebibat beres. Dis inimice senex, custodis, ne tibi desit? Quantulum enim summæ curtabit quisque dierum, Ungere si caules oleo meliore, caputque 125 Cæperis impexà fædum porrigine? quare, Si quidvis satis est, perjuras, surripis, aufers Undique? tun' sanus? populum si cædere saxis Incipias, servosve, tuo quos ære pararis; Insanum te omnes pueri clament que puella. Cum laqueo uxorem interimis, matremque veneno, Incolumi capite es ? Quid enim ? neg;tu boc facis Argis. Nec ferro, ut demens genitricem occidit Orestes. An tu reris eum occisà insanisse parente, Ac non ante malis dementem actum Furiis, quam 135 In matris jugulo ferrum tepefecit acutum? Quin, ex quo est habitus male tutæ mentis Orestes, Nil

fowre. If, being near Eighty Years of Age, he fleeps upon Straw, while his Beds and Blankets lie rotting in a Cheft, and are an excellent Banquet for the Moths and Worms: If this Mifer feems frantick only to a few, 'tis because the greatest part of Mankind are themselves

infected with his Distemper.

A BOMINABLE Wretch! thus to abuse the Bounty of Heaven; dost thou hoard up thy Money for fear of Want, that thy Son, or perhaps thy Slave, whom thou constitutest thine Heir, may spend it on his Debaucheries? How much a day wou'd it take off from thy Possesfions, to mix a little good Oil with thy Colworts, to feed on plain and wholfome Food, to anoint thy dandriff scurfy Head, and to go a little clean and decent in your Apparel? If Nature is satisfied with so small a Pittance, Why do you forswear your self? To what end is this filching? Why do you pillage and plunder others? Is it possible for you to think that you act wisely in doing so? Shou'd you fling Stones at Peoples Heads, or endanger the Lives of the Slaves you have bought, wou'd not the very Boys and Girls pronounce you mad? Can you pretend to enjoy your Reason, and yet be guilty of fuch execrable Crimes, as to strangle your Wife, and poylon your Mother? I know what you wou'd fay, that the Fact was not committed at 'Argos, that your Mother was not slain like 2 Clytemnestra, who fell by the Sword of her Son Orestes. Do you think that he run mad, after the Murther, and that he was not distracted when he plung'd his Dagger. into her Breast? Even from the time that you *fuppose*

A Noble and Ancient City of Peloponnesus. Clytemnestra, see Sat. I. Book I.

Nil sanè fecit quod tu reprendere possis;
Non Pyladen ferro violare, aususve sororem
Electram: tantùm maledicit utrique, vocando 140
Hanc furiam, hunc aliud, jussit quod splendida bilis.

Pauper Opimius argenti positi intus & auri, Qui Veientanum festis potare diebus Campana solitus trulla, vappamque profestis, Quondam lethargo grandi est oppressus; ut heres Fam circum loculos & claves lætus ovansque Curreret. bunc medicus multum celer atque fidelis Excitat hoc pacto: mensam poni jubet, atque Effundi saccos nummorum, accedere plures 149 Ad numerandum : hominem sic erigit. addit & illud Ni tua custodis, avidus jam bæc auferet beres. Men' vivo? Ut vivasigitur, vigila : hoc age. Quid vis? Deficient inopem venæ te, ni cibus atque Ingens accedat stomacho fultura ruenti. Tu cessas ? agedum ; sume hoc ptisanarium oryzæ. 155 Quanti emta? Parvo. Quanti ergo? Octo assibus. Ebeu! Duid

fuppose him mad, he did nothing for which you can justly reprehend him, he never attempted to kill his Friend Pylades or his Sister Electra; 'tis true, that, in his Fits, he call'd her Fury, and gave him ill Language, but that was all.

IT happen'd one day that the Miser Opimius (who, notwithstanding his many Heaps of Gold and Silver, was fo fordidly Covetous, that, on a Festival, he drank nothing but Veientan Wine out of a nasty Earthen Pot, at other times, that which was flat and infipid ferv'd his Turn) was feiz'd with a Fit of a Lethargy; his Heir immediately, o'rejoy'd at the Accident, fell to rifling his Pockets to find his Keys. An honest faithful Physician, who was call'd in upon this occasion, brought him quickly to Life again after this manner. He forthwith order'd a Table to be brought, and feveral Sacks of Money to be pour'd out upon it, then he appointed diverse Persons to count it; by this Means Opimius was reviv'd; to whom the Physician gave this excellent Advice, unless you look to your Money your felf, your rapacious Heir will take it away from you. What, while I am alive, fays the Old Man? yes, reply'd the Physician, and therefore if you defign to live, bestir your self, and take what I prescribe. What wou'd you have me to do? Why Sir, faid the Doctor, your Strength will fail you; you will certainly die without some Nourishment, you must take a good Cordial to strengthen your Stomach; come, Sir, all Delays are dangerous; drink this Ptisan. But what will it cost? the Price is inconsiderable. But pray how much? Eight Pence, fays the Physician; alas, cries Opimius! What availeth it me, whether Quid refert, morbo, an furtis, pereamve rapinis?

Quisnam igitur sanus? Qui non stultus. Quid avarus?

Stultus & insanus. Quid? si quis non sit avarus;

Continuò sanus? Minimè. Cur Stoice? Dicam. 160

Non est cardiacus (Craterum dixisse putato)

Hic æger. Rectè est igitur, surgetque? Negabit:

Quòd latus, aut renes morbo tententur acuto.

Non est perjurus, neque sordidus. Immolet æquis

Hic porcum Laribus. Verum ambitiosus & audax. 165

Naviget Anticyram. quid enim differt, barathrone

Dones quidquid habes, an nunquam utare paratu?

Servius Oppidius Canust duo prædia dives Antiquo censu gnatis divisse duobus Fertur, & bæc moriens pueris dixisse vocatis Ad lectum: Postquam te talos, Aule, nucesque

Ferre

you

I am ruin'd by my Distemper, or by the Rapine and Thievery of others? Dam. Who then is a wife Man? Ster. He that is not a Fool. Dam. But what is the Covetous Man? Ster. A Madman and a Fool. Dam. But what if a Man be not Covetous, is he therefore Wife? Ster. No fuch matter. Dam. Prithee, Stoick, why? Ster. Have patience and I will tell you; this Patient, says the Physician, (suppose Craterus if you please) is not fick at his Stomach; is he therefore well? may he rife with Safety? By no means, fays the Doctor; his Distemper is a Pleurisse, or his Reins are weak'ned. This Man perhaps is neither perjur'd nor Covetous; let him offer a Pig to his : Houshold Gods for fo considerable a Bleffing; but then he is bold, rash and ambitious; if his case be so, away with him to Anticyra; for what difference is there, whether a Man throw his Goods into the Sea, or never make use of them?

Oppidies, a wealthy Gentleman of ² Canufum, had two good old Farms, which he divided between his two Sons; when he lay upon his Death-Bed he call'd both of 'em to him, and address'd them thus. I have observ'd, my Aulus, that you, when a Child, were very careless and negligent of your Play-things, you either lost them, or gave them away; but you, my Tiberius, acted quite the contrary;

2 Canusium, see Book I. Sat. V.

Lares, the Houshold Gods of the Romans, and other Heathen Nations, whose Images they kept in their Houses; They were divided into Publick and Private, the Publick being supposed to take care of, and to be Protectors of Cities, People and Highways, as the Private of particular Houses and Families; They had Feasts kept in Honour of them, and Temples built to them.

Ferre sinu laxo, donare, & ludere vidi; Te, Tiberî, numerare, cavis abscondere tristem; Extimui, ne vos ageret vesania discors; Tu Nomentanum, tu ne sequerere Cicutam. Quare per Divos oratus uterque Penates, Tu cave ne minuas; tu ne majus facias id Quod satis esse putat pater, & natura coercet. Præterea ne vos titillet gloria, jurejurando obstringam ambo : uter Adilis, fueritve 180 Vestrûm Prætor, is intestabilis & Sacer esto. In cicere atque fabà bona tu, perdasque lupinis, Latus ut in circo spatiere, aut æneus ut stes; Nudus agris, nudus nummis, insane, paternis? Scilicet

Care Pub. fing nifhi and !

ber 1

y

10

m en fho fru de yo in ere

you counted your Nuts, and with an Air of Anxiety were follicitous to hide them in some private Place; these different Dispositions have occasion'd your Father abundance of concern: I am fore afraid, my dearest Children, lest you both be posses'd with a different Madness, lest you, my Aulus, shou'd be like Nomentanus, and you, Tiberius, be so void of Sense, as to imitate the Miserable Covetous Cicuta. I adjure you both by my Houshold Gods, that you, Aulus, do not lessen your Estate, and that you, Tiberius, do not encrease it. your Father's Opinion that you have enough, and that you ought not to exceed those Bounds which Nature has prescrib'd. I will moreover that you take an Oath, never to give up your felves a Sacrifice to Glory and Ambition; if either of you be ! Adile or 2 Prætor, may the Curse of his Father fall heavy upon him, and may he be incapable of making a Will, and of enjoying the Privileges of a Freeman. Why shou'd you waste and consume your Goods in fruitless Donations? Why shou'd you madly deprive your felf of the Land and Money which your Father left you, only that you may walk in State in the Circus, or have a Brazen Statue erected to your Memory? Why shou'd you vainly

Tadilis, an Officer created to affift the Tribunes in the Care of Temples and Publick Edifices, in inspecting the Publick Stores of Corn and other Provisions; in supervising all the Commodities fold in the Market, and in punishing Delinquents in all Matters concerning Buying and Selling; there were at first but Two, but the Number was afterwards increased to Six.

² Prator, fee Sat. V. Book I.

Scilicet ut plausus, quos fert Agrippa, feras tu, 185 Astuta ingenuum vulpes imitata leonem?

Ne quis humasse velit Ajacem, Atrida, vetas eur?
Rex sum. Nil ultra quæro plebeius. Et æquam
Rem imperito: at si cui videor non justus, inulto
Dicere, quæ sentit, permitto. Maxime regum, 193
Dî tibi dent captâ classem redducere Trojâ:
Ergo consulere, & mox respondere licebit?
Consule. Cur Ajax heros ab Achille secundus
Putrescit, toties servatis clarus Achivis;
Gaudeat ut populus Priami Priamusque inhumato,
Per quem tot juvenes patrio caruere sepulchro? 196
Mille ovium insanus morti dedit, inclytum Ulyssem

Et

]

in dit vainly affect those Applauses which Agrippa receiv'd from the People of Rome? this is altogether as ridiculous, as when the Ass affected

to pass for the Lion.

WHY, 2 Agamemnon, did you issue out an TheMad-Order, that no Man at his Peril shou'd bury ness and Ajax? Aga. Because I am a King. Ster. I Folly of beg your Majesty's Pardon, I am but a poor being ambitious. Plebeian, and shall therefore press your Majesty no farther. Aga. My Command was just, and if any one thinks otherwise, he may safely speak his Mind. Ster. Greatest of Kings, may the Gods facilitate your taking of Troy, and may your Navy, crown'd with Success, meet with a happy and prosperous Voyage in its return to Greece. With your Majesty's Permission, I shall take the Liberty to propose some Queftions, and to make my Replies to the Answers you give me. Aga. With all my Heart. Ster. Why does Ajax, that celebrated Heroe, who fo often preferv'd the Gracian Army, and was next in Valour to Achilles himself, lie rotting above Ground? Is it that Priam and the Trojans may exult, to see that Heroe lie naked and expos'd, by whose good Sword so many of their best and bravest Warriours were depriv'd of the Benefit of being buried with their Ancestors? Aga. No such thing I affure you; 'tis because he ran mad, and slew in his Fury a whole Flock of Sheep, crying out, at

2 The Son of Atreus, Captain-General of the Greeks

in their Expedition against Troy.

Marcus Vipsanius Agrippa, the intimate Friend and Son in Law of Augustus, he was the greatest General of his Time, and one of the most considerable Men that Rome ever had, tho' of mean Parentage.

³ Ajax, a Famous Commander in the same Expe-

Et Menelaum und mecum se occidere clamans.
Tu cum pro vitulâ statuis dulcem Aulide gnatam
Ante aras, spargisque mold caput, improbe, salsâ; 200
Rectum animi servas? Quorsum? Insanus quid enim
Ajax

Fecit, cùm stravit serro pecus? abstinuit vim
Uxore & gnato, mala multa precatus Atridis:
Non ille aut Teucrum, aut ipsum violavit Ulyssem.
Verùm ego, ut hærentes adverso litore naves
205
Eriperem, prudens placavi sanguine Divos.
Nempe tuo, furiose. Meo, sed non furiosus.
Qui species alias veris, scelerisque tumultu
Permistas capiet, commotus habebitur: atque
Stultitiâne erret, nihilum distabit, an irâ.
Ajax immeritos dum occidit, despit, agnos?
Cùm prudens scelus ob titulos admittis inanes,
Stas animo? & purum est vitio tibi, cùm tumidum
est cor?

Si quis lectica nitidam gestare amet agnam;

Huic

the same time, that he had kill'd Ulysses, Menelaus, and my felf. Ster. And what were you, when, instead of a Lamb, you facrific'd the lovely charming Iphigenia upon the Altar at ! Aulis? was you wife in doing so? Aga. Pray explain your self. Ster. Ajax in a Fit of Madness only slew a few Sheep, and what is that? He offer'd no Violence to his Wife or Son; 'tis. true, in his Fury he let fall some unbecoming Imprecations against you and Menelaus, but for Tencer and Ulysses, whom he mortally hated, he never attempted to do them any Mischief. Aga. That I might bring out my Navy from the Port, where it was detain'd by contrary Winds; I endeavour'd with Blood, like a prudent General, to calm and pacify the offended Deities. Ster. Mad Prince, say 'twas with your own Blood, that you endeavour'd to appease them. Aga. Yes, with my own, but that proves not I was mad. Ster. He who forms to himself false Ideas of things, and in Actions of a mix'd Nature is not able to diftinguish that which is innocent, from that which is criminal, is undoubtedly mad; for whether he errs thro' Folly or Madness, the Error is the same. Ajax without Dispute was mad, in flaying so many innocent Sheep; and what are you, when, out of a vain Defire of Glory, you deliberately commit so execrable a Wickedness? Can you be said to be free from Vice, when your Head is thus infatuated with Ambition? Shou'd a Man bear a Lamb about with him in a Chariot, richly dress'd and attended with a suitable M 3 Equipage.

Aulis, a City of Baotia, fituated upon the Streight of Negropont, famous for a Harbour belonging to it, where Agamemnon, Achilles, Ulysses, and all the Gracian Captains rendezvouz'd, before they set sail for Troy.

Huic vestem, ut gnatæ, paret, ancillas paret, aurum;
Pusam, aut pusillam appellet, fortique marito 216
Destinet uxorem; interdicto huic omne adimat jus
Prætor, & ad sanos abeat tutela propinquos.
Quid? si quis gnatam pro mutâ devovet agnâ,
Integer est animi? ne dixeris. ergo ubi prava 220
Stultitia, hic summa est insania: qui sceleratus,
Et furiosus erit: quem cepit vitrea fama,
Hunc circumtonuit gaudens Bellona cruentis.

Nunc, age; luxuriam & Nomentanum arripe mecum:
Vincet enim stultos ratio insanire nepotes. 225
Hic simul accepit patrimoni mille talenta,
Edicit, piscator uti, pomarius, auceps,
Unguentarius, ac Tusci turba impia vici,
Cum scurris fartor, cum Velabro omne macellum 229
Manè domum veniant. Quid tum? Venêre frequentes.
Verba facit leno: Quidquid mibi, quidquid & borum
Cuique domi est, id crede tuum; & vel nunc pete
vel cras.

Accipe, quid contrà juvenis responderit æquus. In nive Lucanà dormis ocreatus, ut aprum Cænem ego: tu pisces hiberno ex æquore verris: 235 Segnis Equipage, as if she were his Daughter; shou'd he call her his little Dear, and seek out a proper Husband for her, the Magistrate wou'd immediately seize his Estate, and commit him to the Management of some of his Relations. And what if a Man, instead of a Lamb, shou'd sacrifice his Daughter? Is he in his Wits? do not offer to say so: Folly joyn'd with Impiety is Madness in Perfection; tis impossible for any one to enjoy his Reason, and yet be vitious. I dare be bold to say, that Bellona, who delights in Blood and Slaughter, hath thunder'd that Mortal out of his Senses, who greedily thirsts after honourable Titles, which are as frail and brittle as the Glass it self.

IF we proceed to confider the Luxurious Man, Reason will tell you that he is as mad as Luxury? the rest. As soon as Nomentanus had got into and Inhis Hands a thousand ! Talents, which were rance left him by his Father, he immediately gave another order, that all the Fruiterers, Perfumers, Cooks, kind of Poulterers, Fishmongers, Butchers, Bawds, Madness, Pimps and Buffoons, shou'd attend him at his Levy the next Day in the Morning. dingly they met; the Pimp, being the most eloquent Man in the Company, made a Speech for the rest; Sir, said he, whatever I or my Friends are posses'd of, is entirely at your Service, you may command it when you please. Now observe the Answer which this wife young Gentleman return'd to this Address. Honest Huntsman, faid he, I am very fensible of your good Services; you lie booted all Night in the Lucanian Snow to kill a Boar for my Supper. You, Fish-M 4 erman.

& A Talent is worth of our Money 187 1. 10 s,

Segnis ego, indignus qui tantum possideam. aufer:
Sume tibi decies; tibi tantundem; tibi triplex,
Unde uxor mediâ currat de nocte vocata.
Filius Æsopi detractam ex aure Metellæ
(Scilicet ut decies solidûm exsorberet) aceto
Diluit insignem baccam: quî sanior, ac si
Illud idem in rapidum flumen jaceretve cloacam?
Quinti progenies Arrî, par nobile fratrum,
Nequitiâ & nugis, pravorum & amore gemellum,
Luscinias soliti impenso prandere coemtas,
Quorsum abeant sani? cretâ an carbone notandi?

Ædificare casas, plostello adjungere mures,
Ludere par impar, equitare in arundine longâ,
Si quem delectet barbatum; amentia verset.
Si puerilius his ratio esse evincet amare; 250
Nec quicquam differre, utrumne in pulvere, trimus
Quale priùs, ludas opus, an meretricis amore
Solicitus plores: quæro, faciasne quod olim
Mutatus

erman, notwithstanding the tempestuous Seafon, provide Fish for my Table, whilft I, unworthy of fo great a Bleffing, indulge my felf in Sloth and Idleness; 'tis very reasonable, that you shou'd both be Partakers with me of myprefent Fortune; here, Huntsman, take an Hundred Pounds; there's as much for you, Fisherman; but you, my Dear Friend, turning himself to the Procurer, shall have Three times that Sum.

But these Extravagancies are nothing in comparison of that of young Asop; who, being presented by Metella with a fine Pearl of an inestimable Value, which she wore sometimes in her Ear, diffolv'd it in Vinegar and fwallow'd it at a Draught. Now was not this Action altogether as foolish, as if he had thrown

it into the Common Sewer?

THE Sons of Arrius were true Brothers in every thing that was foolish and extravagant; so great was their Profusion, that they frequently bought Nightingals at an excessive Price to gratifie their Luxury. Are these Men wise? what think you of 'em? do not they deserve to be recorded for their Follies?

IF a Man in Years shou'd make Clay TheFolly Houses, have a little Chariot drawn by Mice, ride upon a Hobby-Horse, or play at Even and Odd; wou'd not every one that faw him pronounce him mad? Now if it appears, that it is much more childish for a Man to be in Love, and that there is no difference between building Caftles, (which Boys generally do at Three or Four Years of Age,) and fighing and whining for a jilting Mistress; if this excellent Truth be clearly prov'd, will you endeavour to get rid of your Distemper? will you do

Mutatus Polemon? ponas infignia morbi, Fasciolas, cubital, focalia; potus ut ille 255 Dicitur ex collo furtim carpsisse coronas, Postquam est impransi correptus voce magistri? Porrigis irato puero cum poma, recusat : Sume catelle; negat: si non des, optat. amator Exclusus qui distat ? agit ubi secum, eat, an non, 260 Quò rediturus erat non arcessitus; & bæret Invisis foribus. Nec nunc, cum me vocet ultro, Accedam? an potius mediter finire dolores? Exclusit; revocat : redeam? non, si obsecret. Ecce Servus non paulo sapientior : O bere, quæ res Nec modum habet, neque consilium, ratione modoque Tractari non vult. in amore bæc sunt mala : bellum, Pax rursum. bæc si quis tempestatis prope ritu Mobilia,

like Polemon, who, going drunk into Xenocrates's School, and hearing that Philosopher difcourse on Moderation, Temperance and Sobriety, immediately pull'd off his Wreaths and Garlands, and became a Wise and Virtuous Man?

IF you offer a little Child some Apples when he is angry, he'll be sure to resuse 'em; take them my Dear; no, he won't; but if you say he shan't have 'em, then he'll cry for 'em

immediately.

THIS is just the Case of a puleing Lover. when his Mistress has forbid him her House; tho' he knows very well that he shall return thither uninvited, and that, notwithstanding his Protestations never more to enter her Doors, he cannot help hankering about 'em: yet being desir'd, he pretends to debate the Matter with himself, whether he will see her again or not; no, fays he, I won't go tho' fhe calls me; I am refolv'd henceforward to put an end to my Sufferings; she has turn'd me out of Doors, and now she calls me back again, and shall I return? No, tho' even she her self shall come and intreat me. His Servant, who was somewhat wifer than his Master, plainly told him; Sir, faid he, Reason and Moderation are not to be made use of in those Affairs, which do not admit of them; 'tis natural in Love for War and Peace to fucceed each other; and he that endeavours to fix those things, which depend

^{*} Xenocrates, a Philosopher of Chalcedon, the Disciple of Plato; he govern'd the School of Athens for 25 Years; he was sent Ambassador by the Athenians to Philip of Macedon, and afterwards to Antipater, in which Employment he shew'd an extraordinary Prudence and Moderation. He was succeeded in his School by Polemen.

Mobilia, & cæcâ fluitantia sorte, laboret
Reddere certa sibi; nihilo plus explicet, ac si
270
Insanire paret certâ ratione modoque.
Quid? cùm Picenis excerpens semina pomis,
Gaudes, si cameram percusti fortè: penès te es?
Quid? cùm balba feris annoso verba palato,
Ædificante casas quî sanior? adde cruorem
275
Stultitiæ, atque ignem gladio scrutare. modò, inquam,
Hellade percussà, Marius cùm præcipitat se,
Cerritus fuit? an commotæ crimine mentis
Absolves hominem, & sceleris damnabis eundem,
Ex more imponens cognata vocabula rebus?
280

Libertinus erat, qui circum compita siccus
Lautis manè senex manibus currebat, & unum,
(Quid tam magnum? addens) unum me surpite morti,
Dîs etenim facile est, orabat; sanus utrisque
Auribus atque oculis: mentem, nisi litigiosus, 285
Exciperet dominus, cum wenderet, hoc quoque vulgus
Chrysippus

pend upon the Humour and Caprice of Fortune, which like the Tides and Tempests are always changing and in continual Agitation, will succeed no better, than if he attempted to

be mad by Rule and Reason.

YOU are strangely delighted, if you hit the Cieling with the Kernel of an Apple; are you in your Wits? When, forgetting your Age, you affect to lisp and speak Half-Words, the better to ingratiate your felf with your Mistress, are you wifer than the Child, who builds Castles in the Dirt? Add to this the Blood and Slaughter, which are generally the Effects of an unlawful Love; and when you confider these unhappy Consequences, can you do otherwise than conclude, that the Cause that produc'd them, is infamous and to be detefted? What think you of Marius, who, having kill'd his Mistress Hellas, threw himself headlong from the Top of a steep Rock; was he not distra-&ed? or denying him to be mad, will you condemn him as an impious Man; and, according to your usual Custom, give Names to things which differ in Appearance, but are in effect the same?

THERE was an Old Man, who, having first wash'd his Hands, ran about the Streets fasting in a Morning, crying out, O ye Gods, grant that I may never die, 'tis a small thing for you

to make one Man immortal.

'TIS probable that this Man cou'd both fee and hear perfectly well; but if his Master were to fell him, unless he delighted in being litigious, he cou'd not warrant him sound and perfect; he ought to except his Understanding.

Chrysippus ponit fecundâ in gente Menenî.

Jupiter, ingentes qui das adimisque dolores,
(Mater ait pueri menses jam quinque cubantis)
Frigida si puerum quartana reliquerit; illo 290
Manè die, quo tu indicis jejunia, nudus
In Tiberi stabit. Casus medicusve levarit
Ægrum ex præcipiti; mater delira necabit
In gelidâ sixum ripâ, sebrimque reducet.
Quone malo mentem concussa? timore Deorum. 295

Hæc mihi Stertinius, sapientum oct avus, amico Arma dedit, post hac ne compellarer inultus. Dixerit insanum qui me, totidem audiet; atque Respicere ignoto discet pendentia tergo.

Stoice, post damnum sic vendas omnia pluris: 300 Quâ me stultitià (quoniam non est genus unum) Insanire putas? ego nam videor mihi sanus.

Quid

ALL these different sorts of People are rank'd by Chrysippus in the large and numerous

Family of the Menenij.

eft and takest away our Pains, (her Son lying and Madell of a Quartan Ague, which had held him Five Months) if my Boy get free of his Discorp. Superstemper, he shall stand in the Morning naked stitious, in the Tiber, the next Fast-Day. Now when Chance or the Physician shall occasion his Recovery, this delirious Mother will be sure to bring the Fever again and kill her Son, by putting him into the cold River. Dam. What strange and unaccountable Madness did possess her? Ster. She was over Superstitious.

Dam. to Hor.

These are the Arms which Stertinius the Eighth Wise Man furnish'd me with, to revenge the Assaults of those that attack me; whoever henceforward shall call me Madman, I shall return him the same Compliment, and desire him to look into that part of the Wallet which is behind him. Her. In recompence for your former Losses, may you now sell every thing for treble Advantage. But pray let me know, since there are several forts of Madness, to which do you think me most inclin'd? If I may judge for my self, I know none that I am guilty

The Family of the Menenij was one of the most confiderable among the Romans; it receiv'd no ordinary Lustre from Menenius Agrippa, who triumph'd o're the Sabins, and was particularly famous for appeasing a very dangerous Insurrection by that celebrated Apologue of the Members of the Body declaring War against the Belly. This Family in the Time of Horace was fall'n to Decay, insomuch that there remain'd but one Person of it, who was little better than a Fool.

Quid? caput abscissum demens cum portat Agave Gnati infelicis, sibi tum furiosa videtur? Stultum me fateor (liceat concedere veris) 305 Atque etiam insanum : tantum hoc edissere, quo me Agrotare putes animi vitio. Accipe: primum Ædificas; hoc est, longos imitaris, ab imo Ad summum totus moduli bipedalis : & idem Corpore majorem rides Turbonis in armis Spiritum & incessum : qui ridiculus minus illo? An quodcunque facit Mæcenas, te quoque veram est, Tanto dissimilem, & tanto certare minorem? Absentis ranæ pullis vituli pede pressis, Unus ubi effugit, matri denarrat, ut ingens 315 Bellua cognatos eliserit. illa rogare, Quantane? num tandem, se inflans, sic magna fuisset? Major dimidio. Num tanto ? Cum magis atque Se magis inflaret; Non, si te ruperis, inquit, Par eris. Hæc à te non multum abludit imago. 320 Adde

of Eddefpi

you

pa

up Ho

big

eri ply big you he

from lian 1

geous

of. Dam. Did. Agave think her felf mad, when the carry'd her unhappy Son's Head about with her, which she her self had cut off? Hor. Well, to make an ingenuous Confession, I am both Fool and Madman; but what do you take to be my particular Folly? Dam. I will tell you, in the first Place you build, that is, you are hardly Two Foot high, and yet vainly affect to appear as tall as others; when 2 Turbo is in Arms, you deride his haughty fiery Mien, and think it not at all agreeable to his Stature: Are you less ridiculous, is your Perfon more proper, or better made than his? You pretend to imitate Macenas in every thing, is it fit for one of your Birth and Parentage, who are fo unlike him in all respects, to compare your felf with fo great a Man? An Ox by chance trod on some young Frogs in the Absence of the Old One. One that escap'd, told his Dam, that a great hugeous Beast trod upon his Brethren and crush'd 'em to Pieces. How big was he, faid the Old One? was he as big as I am, swelling her felf? Bigger by half cries the Young One. What was he so big, reply'd the Dam, swelling her self still bigger and bigger? Oh Mother, said the Son, forbear your swelling, for you can never be as big as he was, tho' you burst your self with straining.

SEE your Character in this Fable, in which your Picture is drawn to the Life; add to this N your

² Turbo, a Gladiator of small Stature, but very courageous.

Agave, the Daughter of Cadmus and Hermione, Wife of Echirion the Theban, by whom the had Pentheus; who, despising the Mysteries of Baschus, was torn Limb from Limb by his Mother, in the midst of her Bacchanalian Fury.

Adde poemata nunc; (hoc est, oleum adde camino)

Quæ si quis sanus fecit, sanus facis & tu.

Non dico horrendam rabiem--- fam desine--- Cultum

Majorem censu--- Teneas, Damasippe, tuis te--
Mille puellarum, puerorum mille furores--- 329

O major tandem parcas insane minori.

SATIRA IV.



NDE, & quò Catius? Non est mihi tempus aventi Ponere signa novis præceptis; qualia

onere signa novis præceptis; qualia

Pythagoran, Anytique reum, doctumque Platona.

Peccature

CO

H

his of It fider Scienthat the

as is

your Inclination to Poetry, which, consider'd with your other Vices, is like throwing Oil into the Fire; tho' I must confess, that, if ever a Poet was a Wise Man, you are one. I say nothing how subject you are to Passion. Hor. I intreat your Silence. Dam. Nor of your Extravagance in your Cloaths, which is much greater than your Estate will bear; nor of your Love to——Hor. Good Dear Damasippus, relate your own Follies, and be not so cruelly severe on others, who are less vitious than your self.

SATIRE IV.

Horace and Catius.

Hor.



whither so fast? Cat. I have so be obnot leisure to talk with you at making a present; I am contriving how Feast.

I may best commit to Me-

mory some excellent new Precepts, in comparison of which, those of Pytha-N 2 goras,

Pythagoras, a Philosopher of Samos, the Author of the Italian Sest; to avoid the Tyranny of Polycrates, he left his Country and retir'd to Crotona, a Town in that part of Italy which is call'd Magna Gracia, where he had a confiderable Share in the Government. He understood many Sciences, especially the Mathematicks, and was the first that took upon him the Title of Philosopher. He liv'd in the Reign of Tarquinius Superbus, and not in that of Numa, as is generally believ'd. A. U. C. 240.

Peccatum fateor, cùm te sic tempore lævo
Interpellarim: sed des veniam bonus, oro.

Quòd si interciderit tibi nunc aliquid, repetes mox:
Sive est naturæ hoc, sive artis, mirus utroque.

Quin id erat curæ, quo pacto cuncta tenerem;
Utpote res tenues, tenui sermone peractas.

Ede hominis nomen; simul, an Romanus, an hospes.

Ipsa memor præcepta sanam: celabitur auctor.

Longa quibus facies ovis erit, illa memento,
Ut succi melioris, & ut magis alba rotundis,
Ponere: namque marem cohibent callosa vitellum.
Caule suburbano, qui siccis crevit in agris,
Dulcior: irriguo nihil est elutius horto.
Si vespertinus subitò te oppresserit hospes;
Ne gallina malum responset dura palato,

Doctus

ft

goras, I Socrates and 2 Plato are not to be mention'd. Hor. I beg your Pardon, for interrupting you so unseasonably; I was infinitely in the wrong for doing so; but, if any thing has escap'd you for the present, you are so particularly happy both in a natural and artissial Memory, that you will easily recover it. Cat. No such thing, I assure you; I was then thinking what Method to pitch upon, the better to retain them. The Maxims are sine and curious, and the Expressions have an Air of Delicacy in them. Hor. Pray, who is the Author? Is he a Roman or a Foreigner? Cat. No Names I beseech you, as for the Precepts, I'll repeat them, if you please.

WHEN you wou'd feast upon Eggs, make choice of the long ones; they are whiter and sweeter and more nourishing than the round;

besides they are all Cocks.

THE Colworts that grow in a fandy Ground are better than those of the City-Gardens, which are tasteless and insipid by being too often water'd.

IF a Stranger come upon you unexpectedly in the Evening, and you defign to treat him with a Fowl for Supper, to prevent its being N 2 tough,

I Socrates, the Disciple of Anaxagoras; who, notwith-standing his great Inclination to Study, was not wanting upon occasion to give fignal Proofs of his Courage, in fighting in Defence of his Country; he was posses'd of the whole Train of Vertues, to which he had so habituated himself, that they became natural to him. His Thoughts of God were awful and rational, he derided the Plurality of the Heathen Deities, upon which account being accus'd of Impiety by Anytus and Melitus, he was condemn'd to Death by the Athenians in the 95th Olympiad, being Seventy Years of Age.

2 Plato, see Book II. Sat. III.

Docius eris vivam misto mersare Falerno; Hoc teneram faciet. pratensibus optima fungis Natura eft, aliis male creditur, ille salubres Astates peraget, qui nigris prandia moris Finiet, ante gravem quæ legerit arbore solem. Aufidius forti miscebat mella Falerno, Mendose: quoniam vacuis committere venis Nil nisi lene decet : leni præcordia mulso Prolueris melius. si dura morabitur abous; Mitulus & viles pellent obstantia conchæ, Et lapathi brevis herba; sed albo non sine Coo. Lubrica nascentes implent conchylia lunæ. 20 Sed non omne mare est generosæ fertile testæ. Murice Baiano melior Lucrina peloris: Oftrea Circæis, Miseno oriuntur echini: Pectivibus patulis jactat se molle Tarentum. Nec sibi canarum quivis temere arroget artem, Non priùs exactà tenui ratione saporum. Nec satis est cará pisces averrere mensa, Ignarum

Tyri granti on hims

tough, dip it while alive in Wine and Water, and it will eat extreamly tender.

THE best Mushrooms grow in the Meadows,

the rest are dangerous.

Let him who wou'd enjoy many healthy Summers, eat after Dinner some ripe Mulberries, which were gather'd before the Heat of the Day.

'T was Aufidius's Practice to mingle Honey with rough Falernian, but in this he was mistaken, for nothing but Lenitives ought to be

drunk fasting.

IF you are costive eat Limpins and Cockles; Sorrel and White-Wine is an excellent

Remedy.

ALL Shell-Fish are best when the Moon is increasing, but they are not equally good in all Places. The Muscles of the Lucrine Lake are much to be preferr'd to the Baian Murret; Circe has the best Oysters, Misenum excells in Crawsish, and the luxurious Tarentines do justly boast of their delicate Cockles.

LET no one pretend to understand fine Eating, unless he knows to Persection the different Taste of each fort of Meat, and how it ought to be dress'd. 'Tis not enough to buy

N 4 the

The Lucrine Lake, famous for its great Plenty of excellent Fish, was between Baia and Puteoli.

² Baia, a Noble Delicious Town in Campania, famous for many stately Villas and Country-Seats, which were round about it; it is parted from Puteoli by an Arm of the Sea, about Three Miles in Length, over which the Emperor Caligula built a Bridge. It is now fall'n to Decay.

³ Circe, a little Town and Promontory in Campania, not far from Baia.

⁴ Misenum, a little Town and Promontory in Campania, not far from Girce.

f. Tarentum, fee Book I. Sat. VI.

Ignarum quibus est jus aptius, & quibus assis Languidus in cubitum jam se conviva reponet. Umber, & ilignâ nutritus glande, rotundas Curvat aper lances carnem vitantis inertem: Nam Laurens malus est, ulvis & arundine pinguis. Vinea summittit capreas non semper edules. Fecundi leporis sapiens sectabitur armos. Piscibus, atque avibus, quæ natura, & foret ætas, 45 Ante meum nulli patuit quæsita palatum. Sunt quorum ingenium nova tantum crustula promit. Nequaquam satis in re una consumere curam : Ut si quis solum boc, mala ne sint vina, laboret; Quali perfundat pisces securus olivo. 50 Massica si cælo supponas vina sereno; Nocturna, si quid crassi est, tenuabitur aura, Et decedet odor nervis inimicus: at illa Integrum perdunt lino vitiata saporem. Surrentina vafer qui miscet fæce Falerna Vina, columbino limum bene colligit ovo: Quatinus ima petit volvens aliena vitellus. Toftis

the best Fish, unless he be also nicely skill'd, what are to be eat with Sauce, what without; what are to be boil'd, what roasted; that your Guests, tho' already satisfied, may sit down again with a fresh Appetite.

THEY, who dis-relish all flabby Meat, shou'd eat the wild Boar that feeds on Acorns in the Umbrian Forrest; the Boars of Laurentum, which are fatted in Fenny Marshy Grounds, are not

near fo good.

THE Kids, which feed on nothing but Vines,

are not fit to be eaten.

WHEN a Rabbet is ferv'd up at Table, if you're a Man of an exquisite Palate, carve a Wing for your self.

I was the first who cou'd distinguish by the Taste the several kinds of Birds and Fishes;

I cou'd also tell what Age they were of.

Some content themselves with having sound out a new fort of Pastry, but that is too narrow and limited a Knowledge; 'tis, as if a Man shou'd be careful to provide good Wine, and at the same time be utterly negligent what kind of Sauce is pour'd upon his Fish.

SET your Massick Wine in the Air to cool, if it be too thick, or upon the Fret; this Method will make it both thinner and finer, and restore it perfectly to it self; besides the Spirits, which are bad for the Nerves, will more easily evaporate, but if you strain it thro' Linnen, it will lose its Strength, and become flat and inspirid.

HE that mingles Surrentinian Wine, with the Lees of Falernian, must remember to clear it with a Pidgeon's Egg; the Yolk will draw

all the Dregs to the bottom.

Tostis marcentem squillis recreabis & Afrà Potorem cochleà: nam lactuca innatat acri Post vinum stomacho: perna magis; ac magis billis 60 Flagitat in morsus refici : quin omnia malit, Quæcunque immundis fervent allata popinis. Est operæ precium duplicis pernoscere juris Naturam. simplex è dulci constat olivo; Quod pingui miscere mero muriaque decebit, Non alia quam qua Byzantia putruit orca. Hoc ubi confusum sectis inferbuit berbis, . Correioque croco sparsum stetit, insuper addes Pressa Venafranæ quod bacca remisit olivæ. Picenis cedunt pomis Tiburtia succo: Nam facle præstant. Venucula convenit ollis. Rectius Albanam fumo duraveris uvam. Hanc ego cum malis, ego facem primus, & alec. Primus & invenior piper album cum fale nigro Incretum, puris circumposuisse catillis. A When it is a first of the William

te be too the thornwood had those this Method

The specifical state of salary likes

flore it per take to it take to rides the boiries which not but for Nichtle program that if you draw it thro Linner is

and the test become flat and the

that waster Senver with Wine! with Same, and banamber to clear

week will draw

and bes assen

Book II. HORACE'S Satires.

WHEN you have furfeited your felf with hard Drinking, eat roafted Shrimps or African Cockles; some fay Lettice is good, but they are mistaken, it swims in the Stomach, turns fowre, and is not easily digested.

SAUSAGES and Bacon are excellent things to restore a lost Appetite; even the very Meat which is fold at the Cooks Shops, how nafty

foever, is much better than Lettice.

It is richly worth ones while to be nicely inform'd in the Nature of Soups, of which there are two forts, Simple and Compound: The simple is made of pure sweet Oil; the Compound is made of Oil, Wine and Cavear mix'd together; to this you must add a handfull of Herbs flic'd very small, set it on the Fire; as foon as it boils, put in a little Saffron with one Spoonful or two of Venafrian Oil.

THE Apples of I Tivoli are fairer and more beautiful than those of 2 Ancona, but not so juicy. The Venusian Grapes must be preserv'd in Pots, those of Alba are best dried in the

Smoke.

I was the first who invented the Fashion of ferving up these Apples and Grapes in little Dishes; I was also the Author of the delicious Sauce now fo much in request; 'tis an agreeable Mixture of Anchovies, Vinegar, White Pepper and Salt.

NOTHING

2 Ancona, a considerable City in Italy, seated on the Adriatick Sea, belonging to the Pope; the Emperor Trajan built the Harbour, and adorn'd it with a Triumphal

Arch, which is still remaining.

I Tivoli, a Town in Campania, Latin Authors call it. Tibur, 'tis about 15 Mil-s from Rome; it is much visited by Travellers, for its Paintings, Antiquities, Fountains, Palaces, and Gardens; which make it one of the finest Places in Italy.

Immane est vitium, dare millia terna macello,
Angustoque vagos pisces urgere catino.
Magna movent stomacho fastidia; seu puer unctis
Tractavit calicem manibus, dum furta ligurrit:
Sive gravis veteri crateræ limus adhæsit.

Vilibus in scopis, in mappis, in scobe, quantus
Consistit sumtus? neglectis, slagitium ingens.
Ten' lapides varios lutulentâ radere palmâ,
Et Tyrias dare circum illota toralia vestes;
Oblitum, quanto curam sumtumque minorem
Hæc babeant, tanto reprendi justius illis,
Quæ nisi divitibus nequeunt contingere mensis?

Docte Catî, per amicitiam Divosque rogatus,
Ducere me auditum, perges quocunque, memento.
Nam quamvis referas memori mihi pectore cuncta;
Non tamen interpres tantundem juveris. adde 91
Vultum babitumque hominis; quem tu vidisse beatus
Non magni pendis, quia contigit: at mihi cura
Non mediocris inest, fontes ut adire remotos,

Atque

Nothing is more ridiculous, than when you have been at great Expence in buying large Fishes, to serve them up in a scanty Dish; it turns a Man's Stomach to have Wine given him in a nasty Glass, which the Valet has handled with his greasse Fingers, which but just before he dipt in the Sauce. Nor is an ancient Family-Cup with Dirt, as it were, incorporated into it, less disagreeable. 'Tis no great Expence to provide your selves with Sand, Brooms and Rubbing-Cloths, but 'tis no little Failure to be without 'em.

IS it fitting to rub a Marble Floor with dirty Brooms? or to spread a Purple Carpet on a Bed that is not clean? the less Care and Expence there is in these things, the Fault is the greater, and is more taken notice of by Persons of good Breeding, than if you had been wanting in providing those Dainties, which are only expected at Great Mens

Tables.

Hor. O learned Catius! I adjure you by the Gods, and by that intimate Friendship with which you honour me; that you carry me where I may hear these Oracles, how distant soever the Place may be. For the you repeat them with a wonderful Exactness, yet for as much as you are only an Interpreter, they do not leave so strong an Impression, as if I heard them from the Author himself.

I depend upon you to give me a fight of this incomparable Man; his Air and Afpect will increase my Satisfaction; you esteem this as nothing, because you have enjoy'd it; but with me 'tis a Matter of no small Importance, who desire with Passion to approach this unknown Fountain of Science, and to surnish Atque baurire queam vita præcepta beatæ.

95

SATIRA V.



OC quoque, Tiresia, præter narrata, petenti Responde: quibus amissas reparare queam res

Artibus atque modis---quid rides? Jamne doloso
Non satis est Ithacam revehi, patriosque penates
Aspicere? O nulli quidquam mentite, vides, ut
Nudus inopsque domum redeam, te vate: neque illic
Aut apotheca procis intacta est, aut pecus. atqui
Et genus, & virtus, nisi cum re, vilior algâ est.

Quando pauperiem (missis ambagibus) horres;
Accipe qua ratione queas ditescere, turdus,

Sive aliud privum dabitur tibi, devolet illuc,
Res ubi magna nitet, domino sene: dulcia poma,

t was a which to of proach this un-

dimention bas seed 2

Et

my felf with fuch excellent Precepts, as conduce so much to the Happiness of Life.

SATIRE V.

I Ulysses and 2 Tiresias.

OU will oblige me, good Tirefias, The way (who am already much indebted Estate. to you for your former Instructions,) in giving me your Advice,

how I may best re-establish my Affairs. Why are you so merry? Tir. Is it not enough, thou fubtle Fellow, to return to Ithaca, and fee again your Houshold Gods? Uhss. Great Prophet, whose Oracles are infal-lible; I am return'd, 'tis true, but, as you prophefy'd, in a very poor and indigent Condition; I have neither Goods, nor Corn, nor Sheep, all is gone; my wicked Rivals who courted my Penelope have left me nothing, and you know, Tirefias, that Virtue and Nobility, without an Estate, are of little or no Value. Tir. Lay aside Preambles, and speak your Mind freely; you are afraid of Poverty: Take Courage Man, I will tell you a Secret how to grow rich. If any one makes you a Present of Wild Fowls, or of any thing else that is rare and extraordinary, fend it immediately to fome old rich Man who has no Children. If your Gar-

² Tirefias, a famous blind Soothfayer.

[&]quot; Ulysses King of Ithaca, an Island in the Ionian Sea, a famous Commander at the Siege of Troy, where he continu'd Ten Years, and was Ten Years more wandring about the Seas, before he return'd to his Kingdom; he was kill'd, thro' a Mistake, by Telegonus his Son by Circe.

Et quoscunque feret cultus tibi fundus bonores. Ante Larem gustet venerabilior Lare dives : Qui quamvis perjurus erit, sine gente, cruentus 15 Sanguine fraterno, fugitivus; ne tamen illi Tu comes exterior, si postulet, ire recuses. Utne tegam spurco Damæ latus? baud ita Trojæ Me gessi, certans semper melioribus. Ergo Pauper eris. Fortem boc animum tolerare jubebo; 20 Et quondam majora tuli, tu protinus, unde Divitias, ærisque ruam, dic, augur, acervos. Dixi equidem, & dico. captes astutus ubique Testamenta senum: neu, si vafer unus & alter Insidiatorem præroso fugerit bamo, 25 Aut spem deponas, aut artem illusus omittas. Magna minorve foro si res certabitur olim; Vivet uter locuples sine gnatis, improbus ultro Qui meliorem audax vocet in jus, illius esto Defensor : famà civem causaque priorem Sperne, domi si gnatus erit, fecundave conjux. Quinte, puta, aut Publi, (gaudent prænomine molles Auriculæ)

or w

R

den produces any thing that is excellent, let him be fure to taste it first, even in Preference to the Lares themselves. Is he a Fugitive or perjur'd Person? Is he of a mean and ignoble Family? Has he murder'd his Brother? What of all this? If he defires your Company never fcruple the Matter, but give him the Hand and go along with him. Ulyf. What must I keep company with the infamous Demetrius, and must I give place to him, I'll never do it? I behav'd my felf quite otherwise at Troy; there I contended with those that were my Betters. Tir. Then you will die a Beggar. Ulys. If I must, I am resolv'd to bear it patiently, I have already fuffer'd much greater Evils; but pray, Good Prophet, be so kind as to inform me of some other Method, how I may grow rich. Tir. I have already told you, and do tell you again, that you must dexterously infinuate your felf into the Affections of Old Men, that they may put you in their Wills; and tho' One or Two be too cunning for you, and escape the Bait, be not discourag'd, but continue to put my Precepts in Practice. In a Trial at Bar, let the Matter of it be little or great, be fure to be on his fide who is Rich and Childless, notwithstanding that he be a very wicked Fellow, and his Adversary an honest worthy Man; if the other Party be marry'd, if he has Children, or is like to have any, never trouble your felf with the Justice of his Cause, or with the Character of the Man, 'tis not worth your while to meddle with it.

WHEN you make your Court to the Old Rich Man, call him Quintus, or Publius; (they

Lares, fee Sat. III. Book II.

Auriculæ) tibi me virtus tua fecit amicum.

Jus anceps novi; causas defendere possum.

Eripiet quivis oculos citiùs mihi, quàm te

Contemtum cassa nuce pauperet. hæc mea cura est,

Ne quid tu perdas, neu sis jocus. ire domum, atque

Pelliculam curare jube. si cognitor ipse:

Persta, atque obdura: seu rubra Canicula sindet

Infantes statuas; seu pingui tentus omaso

Furius hibernas cana nive conspuet Alpes.

Nonne vides (aliquis cubito stantem prope tangens

Inquiet) ut patiens, ut amicis aptus, ut acer?

Plures annabunt thynni, & cetaria crescent.

Si cui præterea validus malè filius in re

Præclarâ sublatus aletur; ne manifestum

Cælibis obsequium nudet te, leniter in spem

Arrepe officiosus, ut & scribare secundus

Heres; &, si quis casus puerum egerit Orco,

In vacuum venias: perrarò hæc alea fallit.

Qui testamentum tradet tibi cunque legendum,

Abnuere, & tabulas à te removere memento:

Sic

in control

H

to yo

ou

ob

the

vic

ple

wh

is t

me

onl imp

occ but

fure

who delight in Flattery are exceedingly pleas'd with fuch additional Titles) tell him that his Vertue, and a thousand other prevailing good Qualities, have made you his Friend: that you understand the most intricate Points of the Law; that you are very successful in pleading; and that you will fooner fuffer your Eyes to be torn out, than fee him defrauded in the minutest Matter; that it shall be your particular Care, that no Man ridicule him, or do him the least Injury. This said, you may perfuade him not to trouble himself any further, but to go home and take Care of his Health, adding withal, that you will not fail to take due Cognizance of his Affairs. you must be sure to be indefatigably industrious; you must persevere and force your Way thro' all Obstacles whatsoever, tho' the Heat or Cold be never fo excessive. Do you not observe, saith one of the Standers by to another, jogging his Elbow, how incredibly diligent this Man is; how eager he is in the Service of his Friends? with what Zeal does he plead, and how careful is he to omit nothing which may be serviceable to his Interest? This is the way to draw Fish to your Net, by this means your Ponds will never be empty.

IF an Old Man of a large Estate have an only Son of a weak Constitution, be not so imprudent in your Complaisance, as to give occasion to others to suspect your Design; but wind your self by degrees into his Favour, that he may appoint you his second Heir, that, in case his Son die, you may supply his Place.

This Artifice feldom fails.

IF any one offers you his Will to peruse, be fure to resuse it; but at the same time do not

O 2 omit

Sic tamen, ut limis rapias quid prima secundo Cera velit versu: solus, multisne coheres, Veloci percurre oculo. plerumque recoctus 55 Scriba ex quinqueviro corvum deludet hiantem; Captatorque dabit risus Nasica Corano.

Num furis? an prudens ludis me, obscura canendo? . O Laertiade, quidquid dicam, aut erit, aut non : Divinare etenim magnus mihi donat Apollo. 60 Quid tamen ifta velit sibi fabula, si licet, ede.

Tempore quo juvenis Parthis horrendus, ab alto Demissum genus Anea, tellure marique Magnus erit; forti nubet procera Corano Filia Nasicæ metuentis reddere soldum. 65 Tum gener hoc faciet : tabulas socero dabit, atque Ut legat, orabit : multum Nasica negatas Accipiet tandem, & tacitus leget; invenietque Nil sibi legatum, præter plorare, suisque. Illud

wer who lick the I

tl ft

y

ar

ti

th fic

P

riv

be fh:

fh:

ho

in

tin fir pre fin hit hai omit to take, as it were, a passant Glance, that, by observing the second Line of the First Page, you may know whether you are sole Executor, or whether others are joyn'd

with you.

It frequently happens, that an old cunning Notary, like Afop's Fox who cheated the Crow, disappoints those Persons, who think themselves sure of being his Heirs; and how fubtle soever Nasica may be, he only gives an occasion to Coranus to laugh at him. Ulys. Are you really inspir'd, or do you delude me with ambiguous Predictions? Tir. Hear me, Uly ||es, every thing that I foretell will be, or will not be; Apollo has given me the Art of Divination. Ulys. If then it be lawful; pray explain the Meaning of the Story you told me of Nasica and Coranus? Tir. 'Tis this; when a young Prince, the Terror of the Parthians, who derives his Pedigree from the Great Aneas, shall be equally powerful both by Sea and Land; it shall come to pass, that the Covetous Nasica shall prostitute his Daughter to Old Coranus, in hopes of being Heir to his Estate: Coranus being acquainted with Nasica's Design, after some time gives him his Will to peruse; Nasica at first declines to read it, but being at length prevail'd upon, he reads it over to himself, and finds to his Confusion, that Coranus had left him and his Daughter nothing but an unexhauftible Fund of Grief and Sorrow.

03

I

I Scriba ex quinque viro; In the Roman Colonies, there were several Inferior Magistrates call'd Quinque Viri; they who had gone thro' these Offices, had a Right to be Publick Notaries, whose Business it was to take an account of the Proceedings in the Courts of Judicature.

Illud ad hæc jubeo: mulier si forte dolosa,	70
Libertusve senem delirum temperet; illis	
Accedas socius : laudes, lauderis ut absens.	
Adjuvat hoc quoque : sed vincit longè priùs ipsum	
Expugnare caput. scribet mala carmina vecors?	
Laudato. scortator erit? cave te roget: ultro	75
Penelopen facilis potiori trade. Putasne,	37.6
Perduci poterit tam frugi, tamque pudica,	
Quam nequiere proci recto depellere cursu?	
Venit enim magnum donandi parca juventus,	
Nec tantum Veneris, quantum studiosa culinæ.	80
Sic tibi Penelope frugi est : quæ, si semel uno	
De sene gustarit, tecum partita lucellum;	
Ut canis, à corio nunquam absterrebitur uneto.	

Me sene, quod dicam, factum est: anus improba Thebis

Ex testamento sic est elata: cadaver	85
Unctum oleo largo nudis humeris tulit heres;	
Scilicet elabi si posset mortua : credo,	
Quòd nimium institerat viventi. cautus adito:	*/
Neu desis operæ, neve immoderatus abundes.	
Difficilem & morosum offendet garrulus ultro.	90
Non etiam sileas. Davus sis comicus; atque	
Stes capite obstipo, multum similis metuenti.	
Obsequio grassare: mone, si increbruit aura,	
	9

Cautus

I have yet somewhat more to fay upon this Subject. When you perceive an old doating rich Fellow to be entirely govern'd by his Man or Maid-Servant, affociate your felf with them, commend them to their Master, and they in return will not be wanting in your Commendations. This Method of proceeding is very fuccessful; but it will avail you more to gain a personal Interest in him. If you find that he has an Inclination to Poetry, do not neglect to extoll his Verses, tho' never so bad. I will tell you what happen'd when I was an Old Man: A malicious Woman died at Thebes, who by her Will order'd her Heir to anoint her with Oil, and to carry her naked Body upon his Shoulders to her Funeral Pile. She made this Order, as I suppose, with design to escape him when dead, who had never stirr'd from her, while she was living.

IT concerns you much to observe a strict and prudent Conduct; as you must be careful not to neglect them, so on the other hand, you must be equally careful, that you do not tire them with your Importunities. Men in Years are sickle and morose, they hate nothing so much as a prating Fellow; but it does not follow, that you must therefore be eternally silent. The Example of Davus in the Comedy, is very worthy of your Imitation; you must affect a Reverential Posture, with your Head inclining a little on one side; you must conquer him by your Civility; if the Wind blows O 4

Thebes, a very magnificent City of Greece in Baotia, which was utterly demolish'd by Alexander the Great, it was afterwards repair d or rather rebuilt by Cassander the Son of Antipater; it is now an inconsiderable Borough call'd Stives, subject to the Turks.

Cautus uti velet carum caput : extrahe turbâ Oppositis humeris: aurem substringe loquaci. 95 Importunus amat landari? donec obe jam. Ad calum manibus sublatis, dixerit, urge; & Crescentem tumidis infla sermonibus utrem. Cum te servitio longo curaque levarit; Et certum vigilans, Quartæ sit partis Ulysses, Audieris, heres: Ergo nunc Dama sodalis Nusquam est? unde mihi tam fortem, tamque fidelem? Sparge Subinde : &, si paulum potes, illacrymare. est Gaudia prodentem vultum celare. sepulcrum Permissum arbitrio sine sordibus exstrue. funus 105 Egregiè factum laudet vicinia. si quis Forte coheredum senior male tussiet; buic tu Dic, ex parte tuâ, seu fundi, sive domûs sit Emtor, gaudentem nummo te addicere. sed me Imperiosa trahit Proserpina. vive, valeque. IIO

SATIRA

hard; fee that his precious Head be cover'd: If he is in a Crowd, shoulder all about you, till you have brought him safe out of it. If he loves to talk much, hear him patiently: If he delights in his own Commendations, be lavish in his Praises; and be sure that you never leave off extolling him, till, lifting up his Hands to Heaven, he fays it is enough. When by his Death, you shall at length be freed from this tedious Service; and, being broad-awake, shall hear that Ulysses is Heir to the fourth of his Estate, then do not fail to fill the House with Lamentations, crying out in a mournful and passionate Tone, Demetrius is no more, the best Friend that I had in the World is dead, where shall I find another Friend so generous and faithful as Demetrius was? then, if possible, you must shed a Flood of Tears; 'tis very requisite to disguise your Joy under a sad and melancholy Aspect. If his Interment be committed to your Care, let it be sumptuous and magnificent, that all the Neighbours may commend the Pomp and Splendour of it; and if it fo happen, that any of the Co-Heirs has a Consumptive Cough, or is old and infirm; apply your self to him, say, that you are willing to refign your part of the Inheritance, be it in Land or Houses, for what he pleases. But Imperious Proserpine calls me back to my Abode. Live and be happy.

SATIRE

Shore and farmand rules to be

there is by a fation heater of the is.

¹ Proserpine, the Daughter of Ceres, and Wife to Pluto, whom the Poets feign'd to be King of Hell.

SATIRA VI.



OC erat in votis: modus agri non ita magnus,

Hortus ubi, & tecto vicinus jugis aquæ fons,

Et paulum silvæ super his foret. auctius, atque Di melius fecere. bene est: nihil amplius oro,

Maiâ nate, nisi ut propria hæc mihi munera faxis. 5

Si neque majorem feci ratione mala rem,

Nec sum facturus vitio culpave minorem :

Si veneror stultus nibil borum; O si angulus ille

Proximus accedat, qui nunc denormat agellum!

O si urnam argenti fors quà mibi monstret! ut illi, 10

Thesauro invento qui mercenarius agrum Illum ipsum mercatus aravit, dives amico

Hercule: si, quod adest, gratum juvat: hac prece te

oro;

Pingue pecus domino facias, & cætera, præter Ingenium: utque soles, custos mihi maximus adsis. 15 Ergo

SATIRE VI.



LITTLE Farm, and a pleasant clear Spring; a Garden and a Grove, were the utmost of my Wishes; the Gods in their Bounty have exceeded my Hopes, and I

am contented. O' Mercury, I defire nothing more, than that these Bleffings may be continu'd to me. If I have neither increas'd my Estate by any base dishonest Practices, nor lessen'd it by Debauchery; If I trouble Heaven with no idle Petitions; if I am not always wishing, that that little Spot of Ground, which wou'd make my Garden fo uniform and regular, were added to my Possessions; that Fortune wou'd conduct me to some hidden Treafure, as once she did a labouring Hind, who, having 2 Hercules for his Friend, found so much Gold, that he purchas'd the Field which he was ploughing for another. If then I make no unnecessary Prayers, if I am easie and satisfied with my present Condition; Grant, O Mercury, that my Lands and Sheep and all things that belong to me, may improve and fatten; thou art my Guardian-Deity, and Protector; O continue to me that Understanding, which the Gods at my Birth inspir'd me with.

WHEN

Mercury, the Son of Jupiter by Maja, the Patron of the Poets, the Disposer of Riches, and God of the Fields. He is the same with Sylvanus.

² Hercules, the Son of Jupiter by Alemena, he was appointed to be Mercury's Associate in the Distribution of Riches

Ergo ubi me in montes & in arcem ex Urbe removi, Quid prius illustrem Satiris Musâque pedestri? Nec mala me ambitio perdit, nec plumbeus Auster, Autumnusque gravis, Libitinæ quæstus acerbæ.

Matutine pater, seu Jane libentiùs audis,
Unde homines operum primos vitæque labores
Instituunt, (sic Dîs placitum) tu carminis esto
Principium. Romæ sponsorem me rapis: Eia,
Ne prior ossicio quisquam respondeat, urge:
Sive Aquilo radit terras, seu bruma nivalem
Interiore diem gyro trahit, ire necesse est.
Postmodo, quod mî obsit, clarè certúmque locuto,
Luctandum in turba; facienda injuria tardis.
Quid vis, insane, & quas res agis? (improbus urget
Iratis precibus) tu pulses omne quod obstat,
30
Ad

WHEN, leaving Rome, I retire to my little The Be-Country-Seat, which to me is a kind of For- nefit and tress; how can I better employ my time, than tages of a in writing Satires, in fuch an easie, natural, Country agreeable Stile, that notwithstanding they are Retire-Verse, you wou'd take them to be Prose? In ment. this my Solitude, the Charms of Ambition are not able to move me; I find no Inconvenience from the Southern Winds; the fickly Autumn, which is so beneficial to the Libitinarij, affects me not.

O Father of the Morning! or rather Janus, if that Name delights thee more; thou, who presidest at the Birth of all things, and from whom, by the Decree of Heaven, Men are wont to implore a Bleffing on their Labours, be Thou propitious to my present Undertaking.

WHEN I am at Rome you hurry me away to be Surety for my Friend; make haste, say you, Trouble lest another prevent you in so friendly an and ra-Action: Let it rain or snow, go I must; the a Citythe Days be short, and the cold North Wind Life. blows dreadfully boisterous, yet no Excuse will be admitted. Having declar'd my felf his Bail, in a very loud diftinct Voice, which I may probably repent of hereafter; the next Difficulty is, how to get thro' the Crowd: I push those before me, for not going faster. What wou'd this Fellow have, fays one, what are you mad? furely you are in mighty hafte? Another, more impudent than the rest, very liberally bestows his Curses upon me, what, crys he, because you have made an Appointment

Libitina, a Goddess who had a Temple at Rome, wherein was kept whatfoever was necessary to Funeral Solemnities, which was bought or borrow'd of the Libitinarij as every one had occasion.

Ad Mæcenatem memori si mente recurras. Hoc juvat, & melli est; non mentiar, at simul atras Ventum est Esquilias, aliena negotia centum Per caput, & circa saliunt latus. Ante secundam Roscius orabat sibi adesses ad Puteal cras. 35 De re communi scribæ magnå atque novå te Orabant hodie meminisses, Quinte, reverti. Imprimat his cura Mæcenas signa tabellis. Dixeris, Experiar: Si vis, potes, addit; & instat.

Septimus octavo propior jam fugerit annus,

Ex quo Mæcenas me capit habere suorum In numero; duntaxat ad boc, quem tollere rheda Vellet, iter faciens, & cui concredere nugas

Hoc genus: Hora quota est? Thrax est Gallina Syro par ?

Matutina parum cautos jam frigora mordent; Et quæ rimosa bene deponuntur in aure. Per totum hoc tempus, Subjectior in diem & horam

Invidia. Noster ludos spectaverat una, Luserat in campo, Fortunæ filius, omnes.

Frigidus

n

fi

pa

iş

as

th th

th

no

be th at

Plac bui Nar

of t is of ment with Macenas, must you therefore throw

down all before you?

'TIS a Folly to diffemble; I am much delighted with these Reproaches. But this is not all; as soon as ever I reach the Esquilias, I am presently beset with a Thousand Suitors; Roscius, saith one, desires you wou'd not sail of being before eight at the Prator's Tribunal. The Secretaries intreat me to remember, that a Matter of Moment requires my Presence. A third presses me to get Macenas to sign his Papers; if I say, that I will use my best Endeavours; he immediately replys, that I can do it if I please; Sir, I conjure you to give me your Assistance.

IT is now near Eight Years fince Macenas first honour'd me with his Friendship, with no other Design, than to take me with him in his Coach, when he went into the Country, to pass away his leifure Hours, with asking and answering little Trifling Questions; as, what is it a Clock? Is the Thracian Gladiator as brave as the Syrian? The Mornings begin to be cold, they feel it to purpose, who do not cloath themselves accordingly; with many other things of the like Importance, which require no great Secrecy. From that time, I have been more and more envied; this Horace, fay they, is Fortune's Favourite, last Night he was at the Play with Macenas; Yesterday they perform'd

The Romans, whenever a Thunder-bolt fell upon a Place, without a Roof, took special Care to have a Cover built over it, which they call'd Puteal, this had the Name of Puteal Libonis, see Epist. 19 Book 1. and Scribonium Puteal, it being erected by Scribonius Libo, by order of the Senate. The Prætor's Tribunal, standing just by, is often signified in Authors by the same Expression.

Frigidus à Rostris manat per compita rumor; 50 Quicunque obvius est, me consulit: O bone, (nam te Scire, Deos quoniam propiùs contingis, oportet)
Numquid de Dacis audisti? Nil equidem. Ut tu
Semper eris derisor! At omnes Dî exagitent me,
Si quidquam. Quid? militibus promissa Triquetrâ 55
Prædia Cæsar, an est Italâ tellure daturus?
Jurantem me scire nihil, mirantur, ut unum
Scilicet egregii mortalem altique silentî.

Perditur hæc inter misero lux, non sine votis:
O rus, quando ego te aspiciam? quando que licebit, 6.
Nunc veterum libris, nunc somno & inertibus horis,
Ducere solicitæ jucunda oblivia vitæ?
O quando saba Pythagoræ cognata, simulque
Unota satis pingui ponentur oluscula lardo?

0-

by bles

C

th

th w

in t

See I

perform'd their Exercises together in the ' Field of Mars. If the Report of any ill News be spread about the City, I am presently accosted by all that meet me. Sir, fay they, you live at Court, and hear all the News, hear you nothing of the 2 Dacians? Nothing at all, Sir. What will you never leave off your Raillery? May I die, if I know any thing. Will the Distribution of Lands, which Cafar has promis'd to his Soldiers, be in 3 Sicily or Italy? I protest to them, that I know nothing of these Matters, they wonder at it, and fay to themselves, that I am an excellent Man in keeping a Secret.

Thus it is, that I waste away the Day; The not without a Thousand Prayers and Wishes: Sweets O my Dear Farm, when shall I see you? when and Pleaconversing with the Writings of ancient Au- a Counthors, and indulging my felf in Sleep and Idle- try Life. ness, shall I gently pass over the Anxieties of Life in a pleasing Oblivion? O Delicious Bean, thou near Relation to the Great 4 Pythagoras. when shall I enjoy you? When shall I feed

The Campus Martius was a large open Field lying near the Tiber, for which reason it is sometimes call'd Tiberinus; it was nam'd Martius, from its being confecrated by the Old Romans to the God Mars; here the young Noblemen learn'd the Use of all forts of Arms; here they constantly exercis'd themselves in running Races, either with Chariots, or with fingle Horles.

The Dacians are the Inhabitants of Hungary, Transylvania, Valachia, and all Moldavia; all these are contain'd in the limits of the ancient Dacia.

³ Sicily, the greatest and most fertile Island in the Mediterranean Sea; it was of old joyn'd to Italy, but was separated by an Earthquake, or the beating of the Sea; 'tis call'd in Latin Triquetra, from its Triangular Form.

⁴ Pythagoras was of Opinion that the Bean was form'd out of the same Corruption as Man, and at the same time. See his Character Book II. Sat. IV.

O noctes, canaque Deûm! quibus ipse, meique Ante Larem proprium vescor; vernasque procaces Pasco libatis dapibus. prout cuique libido est. Siccat inæquales calices conviva, solutus Legibus insanis: seu quis capit acria fortis Pocula; seu modicis uvescit lætius. ergo Sermo oritur, non de villis domibusve alienis, Nec malè necne Lepos saltet : sed quod magis ad nos Pertinet, & nescire malum est, agitamus: utrumne Divitiis homines, an sint virtute beati : Quidve ad amicitias, usus rectumne, trabat nos: 75 Et quæ sit natura boni, summumque quid ejus. Cervius hæc inter vicinus garrit aniles Ex re fabellas. nam si quis laudat Arell? Solicitas ignarus opes; sic incipit : Olim Rustieus urbanum murem mus paupere fertur 80 Accepisse cavo, veterem vetus hospes amicum; Asper, & attentus quæsitis; ut tamen arctum Solveret hospitiis animum, quid multa? neque illi Sepositi ciceris, nec longæ invidit avenæ; Aridum & ore ferens acinum, semesaque lardi Frusta dedit, cupiens varia fastidia cæna Vincere

upon Herbs and sweet Bacon? O charming Evenings! O ravishing Entertainments! with which the Gods might recreate themselves. With these, in the Presence of my Houshold Deities, I regale my Friends with a liberal Freedom; I give what is lest to my Menial Servants. This is our Way and Manner of living; we are under no Constraint of drinking to excess; here every one is free to fill as he pleases, be it more or less.

This is the reason that in our Conversation we concern not our selves with other Mens Affairs; we never enquire, whether Casar's Mimick dances well, or ill; Our Thoughts are employ'd on more useful Matters, such as all wise Men are concern'd to know: we debate with our selves whether Vertue or Riches do most conduce to the Happiness of Life; whether Honour or Interest shou'd principally direct us in the Choice of our Friends; What is the Nature of that which we call good, and what is the Chief.

My Neighbour Cervius diverts us now and then with a pleasant old Tale, as we talk of these things. For Instance, shou'd any one, that is ignorant of the Cares and Anxieties which attend upon Riches, commend Arellius's great Estate; he presently cries, I will tell

you a Story.

Once upon a time a City-Mouse made a Visit to an old Acquaintance in the Country, by whom he was very kindly receiv'd: the Country-Mouse was of a careful frugal Temper, yet very free in his Entertainments; in short, the best Pease and Oats, which for a long time had been hoarded up, were immediately produc'd; to these were added a dry'd Raisin and some Morsels of Bacon, which

Vincere tangentis malè singula dente superbo:

Cùm pater ipse domûs paleâ porrectus in hornâ

Esset ador loliumque, dapis meliora relinquens.

Tandem urbanus ad hunc, Quid te juvat, inquit,
amice,

Prærupti nemoris patientem vivere dorso? Vin' tu homines urbemque feris præponere silvis? Carpe viam (mihi crede) comes: terrestria quando Mortales animas vivunt sortita, neque ulla eft, Aut magno aut parvo, lethi fuga. quo, bone, circa, 95 Dum licet, in rebus jucundis vive beatus: Vive memor, quam sis ævi brevis. Hæc ubi dicta Agrestem pepulere; domo levis exsilit: inde Ambo propositum peragunt iter, urbis aventes Mania nocturni subrepere. jamque tenebat Non medium cali spatium, cum ponit uterque In locuplete domo vestigia: rubro ubi cocca Tincta super lectos canderet vestis eburnos, Multaque de magna superessent fercula cana, Quæ procul exstructis inerant hesterna canistris. Ergo ubi parpurea porrectum in veste locavit Agrestem;

were probably the Relicks of a Country Feast. This Variety of Meat was ferv'd up in Order, with defign, if possible, to give a new Appetite to his delicate Guest, who seem'd to touch every thing with an Air of Disdain; all this while the Master of the House, stretch'd at length upon fresh clean Straw, made shift to feed on Tares and Chaff, leaving the best Provision for his Friend. At last, the City-Mouse, being much diffatisfied with his Entertainment, spoke in this manner.

"How can you endure, my dear Friend,

" faid he, to live on the Top of this craggy Mountain? Do you not think, that Cities

and Men are preferable to this barren desolate Wilderness? if you do, go along with

me; all Terrestrial Beings are subject to Mortality; alas! my Friend, Death cannot

be avoided, both the Great and Small, and all must die; let us therefore be mindful of the shortness of our Being, let us live while

Life is continu'd to us, and gratifie our selves

with every thing that is pleafing.

THE Country-Mouse, being charm'd with this Discourse, was easily persuaded to leave his Cell. Upon this they both fet forward on their Journey, designing by Night to reach the City; they arriv'd about Midnight, and took up their Quarters in a stately Palace, where the Purple Coverings on the Ivory Beds made a glorious Appearance; but nothing pleas'd our Travellers better, than the Remains of an excellent Supper, which in the Pantry lay heap'd in Baskets, one upon ano-The City-Mouse, who understood good Breeding perfectly well, had no fooner plac'd his Country-Companion on a Purple Carpet, but,

Agrestem; veluti succinctus cursitat hospes,
Continuatque dapes; necnon vernaliter ipsis
Fungitur officiis, prælambens omne quod affert.
Ille cubans gaudet mutatâ sorte, bonisque
Rebus agit lætum convivam: cùm subitò ingens
Valvarum strepitus lectis excussit utrumque.
Currere per totum pavidi conclave; magisque
Exanimes trepidare, simul domus alta Molossis
Personuit canibus. tum rusticus, Haud mihi vitâ 115
Est opus hac, ait; & valeas: me silva, cavusque
Tutus ab insidiis tenui solabitur ervo.

SATIRA VII.



AMDUDUM ausculto; & cupiens
tibi dicere servus
Pauca, reformido. Davusne? Ita, Davus, amicum

Mancipium domino, & frugi, quod sit satis: boc est,

but, like a good and diligent Hoft, he plyed him with Variety of the choicest Meats, and at the same time perform'd the Office of a Servant, in taffing every thing that was laid before him. The Country-Mouse, as he lay upon the Tapestry, was strangely o'erjoy'd at fo happy and unexpected a Change of his Condition, he did all he cou'd to express his Satisfaction, when on a sudden the Door slew open with fo terrible a Noise, that they both fell from the Bed they lay upon; they ran about the Room half distracted with Fear; to increase their Terror, the Dogs made the House shake with their Barking. The Country-Mouse, being a little recover'd from his Fright, was in hafte to be gone; at parting he told his City Friend, that this noify way of living was by no means agreeable to him, that he wish'd him well, that for his part, he was going again to his little Cell, where, tho' I feed, faid he, on Tares and Vetches, yet I lead a Life fecure from Danger, which does more than compensate the loss of your good Cheer.

SATIRE VII.

Davus and Horace.

A Servant repriunsettled

HAVE heard you, Sir, a mands his considerable time with a great Master deal of Patience; I passio- for his nately defire to change a few Temper, Words with you, but being and for

your Servant I durst not take so great a Liber-several oty. Hor. Is it you, Davus? Dav. Yes, your ther Vices faithful trufty Servant Davus, who is very care- he was ful subject.

Ut vitale putes. Age, libertate Decembri (Quando ita majores voluerunt) utere : narra.

Pars hominum vitiis gaudet constanter, & urget Propositum: pars multa natat, modo recta capessens, Interdum pravis obnoxia. Sæpe notatus Cum tribus annellis, modo lava Priscus inani. Vixit inæqualis, clavum ut mutaret in boras; IO Adibus ex magnis subitò se conderet, unde Mundior exiret vix libertinus honeste: Jam mæchus Romæ, jam mallet doctus Athenis Vivere; Vertumnis, quotquot sunt, natus iniquis. Scurra Volanerius, post quam illi justa chiragra Contudit articulos, qui pro se tolleret, atque Mitteret in phimum talos, mercede diurna Conductum pavit : quanto constantior idem, In vitiis, tanto levius miser ac prior ille, Qui jam contento, jam laxo fune laborat. 20

Non dices hodie, quorsum hæc tam putida tendant, Furcifer? ad te, inquam. Quo pacto, pessime? Laudas. Fortunam & mores antiquæ plebis; & idem, Si ful of every thing that concerns you, but not to that degree, as to make you suspect him of being short liv'd. Hor. Well, Sir, you may enjoy the Freedom of the present Solemnity, our Fathers allow'd it, come, speak your Mind. Dav. The greatest part of Mankind are constantly Vicious, they persevere in Wickedness, and are always the same; others again are strangely changeable and inconstant, like those who swim up and down a River, they sloat as it were, between Good and Evil, one while they are Vertuous, then again they are Vicious, and after some time, they are Vertuous again.

'TIS observ'd of Priscus, that he sometimes wears three Rings on his Finger, sometimes he has none; he knows not what he wou'd be at; sometimes he appears in a Magistrate's Robe, and then presently again in an ordinary Habit. Sometimes he leaves his stately House, and takes a Lodging in a nasty Hole, which an honest Freeman wou'd be asham'd to live in; he is a Debauchee at Rome, and at Athens a Philosopher; he is in all things so incon-

fiftent, that he has not his Fellow.

VOLANERIUS the Buffoon, being lame with the Gout, which his Intemperance had justly brought upon him, hir'd a Servant to take up the Dice and throw 'em in his stead. 'Tis much easier for a Man to be perpetually Vicious, than by Fits and Starts to be one while Vertuous, and then again the contrary.

Hor. Sirrah, you had best tell me what it is you mean by these Reslections? Dav. They are meant of you. Hor. As how, Rascal? Dav. You extol the happy Condition of our Ancestors,

Saturnalia. See Book II. Sat. III.

y

V

R

aı

ol

th

th

th

If ar

Si quis ad illa Deus subitò te agat, usque recuses: Aut quia non sentis, quod clamas, rectius esse; Aut quia non firmus rectum defendis, & bæres, Nequicquam cono cupiens evellere plantam. Roma rus optas; absentem rusticus Urbem Tollis ad astra levis. si nusquam es forte vocatus Ad canam, laudas securum olus; ac, velut usquam 30 Vinctus eas, ita te felicem dicis, amasque, Quod nu quam tibi fit potandum : jufferit ad fe Mæcenas serum sub lumina prima venire Convivam; Nemon' oleum feret ocius? ecquis Audit? cum magno blateras clamore, fugisque. Milvius & scurræ, tibi non referenda precati, Discedunt. etenim fateor, me, dixerit ille, Duci ventre levem : nasum nidore supinor : Imbecillus, iners: si quid vis, adde, popino. Tu, cum sis quod ego, & fortassis nequior, ultro Insectere, velut melior? verbisque decoris Obvolvas vitium? quid, si me stultior ipso Quingentis emto drachmis deprenderis? aufer

Me

Ancestors, you commend their Temperance and Chastity and Moderation; and yet shou'd fome Divinity require you to live as they did, you wou'd refuse to do so; either because you do not believe what you fay to be true, or that you are not steddy in your Resolutions. You are still the same, notwithstanding you pretend the contrary; you stick fast in the Mire; in vain you pretend to pluck your Feet out of it. When you are at Rome, you are all for the Country; when in the Country, then nothing fo pleasant as a City-Life. When no one has invited you to Supper, then you fay, that you love to eat in quiet, and enjoy your Liberty; then you pretend, that whenever you go abroad 'tis fore against your Inclinations; but if Macenas fends you an Invitation, the whole House is presently in an Uproar; where are these Rogues, can't they hear, the Oil quickly. Milvius and others, who hang upon you, are per-force oblig'd to fneak away without Supper; I dare not fay how they Curfe you. One of them had the Impudence to tell me to my Face, that I was a Glutton, and minded nothing but my Belly; that I was flow and lazy in executing your Commands, add, if you please, that I drank hard, or what you will. Now supposing all this to be true, if you are as bad as my felf, or perhaps worse, why shou'd you reprimand me as if you were better, Who disguise the Baseness and Deformity of your Vices, by I know not what specious and glittering Names, which at your Pleasure you impose upon us? If it appears that you are a greater Fool than I am, whom you bought at the Market for Fifty Crowns, lay afide, I befeech you, that furly CounMe vultu terrere: manum stomachumque teneto--Non sum mæchus, ais. neque ego, hercule, fur, ubi
vasa

Prætereo sapiens argentea. tolle periclum,

Jam vaga prosiliet frenis natura remotis.

Tune mihi dominus, rerum imperiis hominumque 75

Tot tantisque minor? quem ter vindicta quaterque
Imposita haud unquam misera formidine privet?

Adde supra dictis, quod non levius valeat: nam

Sive vicarius est, qui servo paret, (uti mos 79

Vester ait) seu conservus; tibi quid sum ego? nempe
Tu, mihi qui imperitas, aliis servis miser, atque

Duceris, ut nervis alienis mobile lignum.

Quisnam igitur liber? Sapiens, sibique imperiosus: Quem neq; pauperies, neq; mors, neq; vincula terrent: Responsare Co yo

Bo

all do por

har and giv

bui

Ma Ma

Sei vai ma

Po juf fec of

> M wi

ty.

Man Man faid whi layi

Hea rece

liber

that

Constenance, refrain your Passion, and keep

your Hands to your felf.

YOU say you are no Adulterer; nor am I The Slaa Thief; but take away the Penalty, remove very of all Restraints, leave Nature to it self, and what do you think will be the Consequence? Is it possible that you shou'd be my Master, who have so basely subjected your self to your Lusts and Passions? The Pretor with his Wand may give you your Freedom as often as he pleases, but it is not in his Power to deliver you from your Fears.

But these Reproaches are nothing in comparison with what I have yet to say. If your Maxim be true, that he that is Servant to a Servant, is either his Deputy or Fellow-Servant, what then am I? for if you, who command me, are subject to others, and having no Power over your self, are led here and there, just as they please, like Puppets who move by secret Springs; 'tis a plain Case, we are both of us Slaves. Her. Who then is free? Dav. The scription Man that is Wise; he who governs himself of a Freewith an absolute Power; whom neither Poverman. ty, nor Death, nor Chains are able to affright;

who

The Ceremony of Manumission was in the following Manner. The Shave was brought before the Prator by his Master, who, laying his Hand upon his Servant's Head, said to the Prator, hunc Hominen liberum esse volo, upon which he let him go out of his Hand; then the Prator, laying a Rod upon his Head called Vindista, said, Dicoeum liberum esse more Quiritum. After this, the Listor with the Prator's Rod struck the Servant several Blows on the Head, Face and Back, and nothing now remain'd but to receive a Cap in token of Liberty, and to be enroll'd among the Freemen, with the Reason of his obtaining that Favour.

Responsare cupidinibus, contemnere bonores Fortis, & in seipso totus teres atque rotundus; Externi ne quid valeat per lêve morari : In quem manca ruit semper fortuna. potesne Ex his, ut proprium, quid noscere? quinque talenta Poscit te mulier, vexat, foribusque repulsum 90. Perfundit gelida; rursus vocat. eripe turpi. Colla jugo : liber, liber sum, dic age. non quis : Urget enim dominus mentem non lenis, & acres Subject at laffo stimulos, versatque negantem. Vel cum Pausiaca torpes, insane, tabella; 95 Quî peccas minus atque ego, cum Fulvî Rutubæque Aut Placideiani contento poplite miror Prælia, rubrica picta aut carbone, velut si Revera pugnent, feriant, vitentque moventes Arma viri ? nequam & cessator Davus ; at ipse 100 Subtilis

P

fi

pu and gre the

wh

Pa

who bridles his Passions; despises Honour; and is so uniform and Regular in all his Actions, that his Happiness depends only upon himself. Fortune may execute her Rage upon him; he defies her Malice; all her Attempts are unfuccessful. Do you know your felf, Sir, by any part of this Character? Your Mistress teazes you to give her Five Talents; she tires you with her Importunities; shuts you in her Passion out of Doors, throws Water upon you, then, cooling a little, she calls you back again. For Shame, for Shame, deliver your felf from so infamous a Bondage. and fay, I am free; but alas it is not in your Power to do fo; a cruel Master keeps you under, the Tyrant Passion lords it o'er your Reafon, and governs you at Pleafure.

But let us argue the Matter; when you gaze upon a Piece of Pausias's, till you have almost lost your Senses, why are you more to be excus'd than I am, when I gaze on the Battles of Fulvius, Rutuba or Placideianus, which are drawn in Charcoal so exactly to the Life, with all their several Motions and Gestures, that you wou'd think you saw them sighting? Tho' the Folly is the same, yet you pass for a mighty Critick in Painting, but Davus

Pausias, a famous Painter of Sicyone, the Disciple of Pamphilus, Contemporary with Apelles.

² It was customary when any Person design'd to oblige the People with a Fight of Gladiators, to set up Bills in publick Places, giving an account of the Time, Number, and other Circumstances; besides these Bills they set up great Pictures representing the manner of the Fight, and the Effigies of some of the most celebrated Gladiators, whom they intend to bring upon the Theatre.

Subtilis veterum judex, & callidus audis. Nil ego, si ducor libo fumante : tibi ingens Virtus atque animus cænis responsat opimis. Obsequium ventris mihi perniciosius est: cur? Tergo plector enim: quî tu impunitior, illa, 105 Quæ parvo sumi nequeunt, obsonia captas? Nempe inamarescunt epulæ sine fine petitæ; Illusique pedes vitiosum ferre recusant Corpus. an hic peccat, sub noctem qui puer uvâ Furtivam mutat strigilem? qui prædia vendit. 110 Nil servile, gulæ parens, habet? adde, quòd idem Non horam tecum esse potes, non otia recte Ponere; teque ipsum vitas fugitivus & erro, Jam vino quærens, jam somno fallere curam: Frustra: nam comes atra premit, seguiturque fugacem.

Unde mihi lapidem? Quorsum est opus? Unde sagittas?

Aut insanit homo, aut versus facit. Ociùs hinc te Ni rapis, accedes opera agro nona Sabino.

SATIRA

fi

ti

VO

Ve

fro

Da tha

ma goi you nov

Davus is a Rascal, Loyterer, and what not. I am presently call'd Rogue, if I follow the Scent of a good smoaking Cake, but you are a Man of Temperance and Abstinence, that can deny your self the most exquisite Dainties: tis more dangerous indeed for me to indulge my Appetite, because I am sure of being whipt but is your Punishment less than mine, who pay fo dearly for every thing you eat? Continual Feasts grow nauseous in the end, and your poor weak Legs refuse to support your pamper'd Body. If a Boy steal a Comb and exchange it in the Evening for a Bunch of Grapes, we prefently condemn him; and is he less blameable who sells his Estate to gratifie his Luxury? To expostulate the Matter; can you bear being alone, tho' it be but for an Hour? know you how to employ that little time, that lies upon your Hands? like an idle Vagabond you fly from your felf; you endeavour all you can, with Wine and Sleep, to divert your Cares, but all in vain, your guilty Conscience presses you hard, you cannot sly from it. Hor. Where shall I find a Stone? Dav. At whom wou'd you throw it? Hor. O that I had an Arrow! Dav. My Master is mad, he is making Verses. Hor. Villain, be gone, if you stay but a Moment, I will fend you forthwith to those Eight Slaves, who are now working at my Farm.

SATIRA VIII.



T Nasidieni juvit te cæna beati? Nam mihi quærenti convivam dictus berè illic

De medio potare die. Sic, ut mihi nun-

quam

In vità fuerit melius. Da (si grave non est) Quæ prima iratum ventrem placaverit esca.

5

In primis Lucanus aper; leni fuit Austro
Captus, ut aiebat cœnæ pater; acria circùm
Rapula, lactucæ, radices; qualia lassum
Pervellunt stomachum; siser, alec, fæcula Coa.
His ubi sublatis, puer altè cinctus acernam
Gausape purpureo mensam pertersit, & alter
Sublegit quodcunque jaceret inutile, quodque
Posset cœnantes offendere; ut Attica virgo
Cum sacris Cereris, procedit fuscus Hydaspes,
Cæcuba vina ferens; Alcon, Chium maris expers. 15
Hic herus; Albanum, Mæcenas, sive Falernum
Te magis appositis delectat; babemus utrumque.

Divitias miseras! sed queis cænantibus und, Fundani, pulchrè fuerit tibi, nosse laboro.

Summus

SATIRE VIII.

Horace and I Fundanius.

Hor.



SENT you Yesterday an In-A Devitation, and word was brought scription me, that you went out about of a sor-One, to take a Repast with did Feast.

rich Nasidienus; pray how did you like your Entertainment? Fun. I was never better pleas'd in all my Life. Hor. If it be not too much Trouble, you will oblige me with your Bill of Fare. Fun. The first Dish was a Lucanian Boar, which, as the Master of the Feast inform'd us, was taken in Time, when little or no South-Wind was stirring; it was garnish'd with Roots, Radishes, Lettice and Skerrets, which are excellent things to sharpen the Appetite; the Sauce was Anchovies diffolv'd in the Lees of Coan Wine. The first Course being remov'd, a Boy came in and wip'd the Table, which was of plain Maple, while another was employ'd in gathering the Scraps, that no Offence might be given. When this was done, the brown Hydaspes, like an Athenian Virgin carrying the Vessels of the Goddess Ceres, affecting a solemn Majestick Pace, enter'd the Room with a Basket of Cæcuban Wine upon his Head; Alcon follow'd him with another of Chian, which was made in Italy. Upon this our Host address'd Macenas; if Albanum or Falernum please you better than thefe, I have 'em both'; I am very unhappy that I have nothing better to give you. Hor. But prithee tell me, Fundanius, who were with you at this excellent Entertainment? Fun. I

Fundanius an excellent Comedian. See Book I. Sat. X.

Summus ego, & prope me Viscus Turinus, & infra, Si memini, Varius; cum Servilio Balatrone 21 Vibidius, quos Mæcenas adduxerat umbras.

Nomentanus erat super ipsum, Porcius infra, Ridiculus totas simul absorbere placentas.

Nomentanus ad hoc, qui, si quid forte lateret, 25 Indice monstraret digito. nam cætera turba, Nos, inquam, cænamus aves, conchylia, pisces, Longè dissimilem noto celantia succum:

Ut vel continuò patuit, cùm passeris atque
Ingustata mihi porrexerit ilia rhombi. 30 Post hoc me docuit melimela rubere, minorem

Ad

aki in ini Nganaki

dai y mad

usd 1 mer Makaraka

my self lay upon the first Bed, Viscus Thurinus was on my Right Hand, and, if I am not mistaken, Varius on my Left; on the second lay Macenas with Balatro and Vibidius, whom he brought along with him; the last was fill'd with Nomentanus and Porcius, Nasidienus lay between them. The Company was not a little diverted with Porcius, who swallow'd down whole Custards at a Mouthful. Nomentanus was a Master in the Science of good Eating, and was invited on purpose to point out to the Guests the most exquisite Dainties. We presently fell on what was before us, we eat Wild Fowl, Oysters, Fish, &c. which in our Opinion were extraordinary good, but Nomentanus soon convinc'd me of my Mistake, in helping me with a Plate of Turbot and Plaife, which was certainly the best that ever I tasted. He afterwards acquainted me with a confider-

The Beds on which the Romans lay down to eat were usually of the same Shape and Make; and did generally hold no more than three Persons. Over these they threw a kind of Quilt stuff'd with Feathers, call'd Culcitra. On this Carpet were laid Pulvini, Pillows or Cushions for the Guests to lean their Backs upon.

As to the Manner of the Entertainment, the Guests in the first place bath'd with the Master of the Feast, and then chang'd their ordinary Cloaths for the Vestis Convivalis, which was a light kind of Frock; the Slaves at the same time pull'd off their Solea, that they might not dirty the Carpet, which was commonly very rich. As to their Places, the first Man lay at the Head of the Bed, resting the Forepart of his Body on his Left Elbow, having a Cushion to prop up his Back; the next Man lay with his Head towards the Feet of the first, from which he was guarded by the Cushion that supported his Back, which commonly reach'd to the Navel of the other Man; the rest were dispos'd in the same Manner. Being setled on the Beds they wash'd their Hands, after which they were ferv'd with Garlands of Roses, and other Flowers; the most honourable Place was the middle Bed, and the middle of that.

Ad lunam delecta. quid boc intersit, ab ipso Audieris melius, tum Vibidius Balatroni; Nos, nisi damnosè bibimus, moriemur inulti. Et calices poscit majores. vertere pallor 35 Tum parochi factem, nil sic metuentis ut acres Potores: vel quod maledicunt liberius; vel Fervida quòd subtile exsurdant zina palatum. Invertunt Aliphanis vinaria tota Vibidius Balatroque, secutis omnibus : imi 40 Convivæ lecti nibilum nocuere lagenis. Affertur squillas inter muræna natantes In patina porrecta. Sub hoc herus, Hæc gravida, inquit, Capta est; deterior post partum carne futura. His mistum jus est; cleo, quod prima Venafri Pressit cella; garo de succis piscis Iberi; Vino quinquenni, verum citra mare nato, Dum coquitur; (coeto Chium sic convenit, ut non Hoc magis ullum alind) pipere albo; non fine aceto. Quod Methymnæam vitio mutaverit uvam. Erucas virides, inulas ego primus amaras Monstravi incoquere; illutos Curtillus echinos, Ut melius muria, quam testa marina remittat.

Interea suspensa graves aulæa ruinas
In patinam fecere, trabentia pulveris atri
Quantum non Aquilo Campanis excitat agris.

Nos

d

able Secret; the Apples of Paradife, said he, are best colour'd when the Moon's in her decrease; he best can tell you how they differ from others. Come on, said Vibidius, turning himself to Balatro, let us drink our Host dry, or we shall die unreveng'd; upon this he call'd for larger Glasses. The Words were no sooner out of his Mouth, but Nasidienus turn'd as pale as Death; he fear'd nothing fo much as your hard Drinkers, either because they are apt to take too great a Liberty in their Raillery, or that the best and most delicious Meats are lost upon those who drink to excess. Vibidius and Balatro with their large Glaffes quickly emptied the Bottles, the rest of the Company follow'd their Example; but Nasidienus and his two Companions drank little or nothing. Whilst the Bumpers went thus merrily round, a Lamprey, with Shrimps swiming in the Sauce in a large great Dish, was set upon the Table; this Lamprey, said our Host, was taken with Young, when once they have spawn'd they are good for nothing; and then for the Sauce, 'tis made of the purest Venafrian Oil, the Pickle of a Lobster, and Italian Wine full five Years old; when all these Ingredients are boiling together, I put in three or four Corns of white Pepper, a Spoonfull of Lesbian Vinegar, and a little Chian Wine to give it a relish. I was the Man who found out the Secret of boiling green Roquets and Elicampane; but Curtillus was the first who boil'd Crawfish in their own Pickle. without washing them in fresh Water. As he was going on, a piece of the Hangings fell down upon the Dish, and made a greater Dust than ever the North-Wind was known to raife in all Campania. We were terribly affrighted

Nos majus veriti, postquam nibil esse pericli Sensimus, erigimur. Rufus posito capite, ut si Filius immaturus obisset, flere ; quis esset Finis, ni sapiens sic Nomentanus amicum Tolleret? Heu, Fortuna, quis est crudelior in nos Te Deus? ut semper gaudes illudere rebus Humanis! Varius mappa compescere risum Vix poterat. Balatro sufpendens omnia naso. Hæc est conditio vivendi, aiebat : eggue Responsura tuo nunquam est par fama labori. Tene, ut ego accipiar laute, torquerier omni Solicitudine districtum, ne panis adustus, Ne male conditum jus apponatur, ut omnes Præcincti recte pueri comtique ministrent? Adde bos præterea casus; autæarnant si, Ut modò; si patinam pede lapsus frangat agaso. Sed convivatoris, uti ducis, ingenium res Adversæ nudare solent, cetare secundæ. Nasidienus ad hæc: Tibi Di, quæcunque preceris, 75

it na morb whilew

down apon the Diff. Admid than ever the Morth Williams

at this unexpected Accident, apprehending the Danger to be greater at first than it really was; but perceiving there was no harm done, we came quickly to our felves. Nasidienus fell down upon the Bed, Weeping and Mourning, as if he had loft his only Son: He had continued his Lamentations, had not Nomentanus wifely interpos'd with some Words of Consolation. Oh! Fortune, said he, thou of all the Divinities art our greatest Enemy. O cruel Goddess! why doft thou take a Pleasure in deluding poor Mortals? Why are our Hopes thus disappointed? Varius, tho' he put his Napkin to his Mouth, cou'd not refrain from laughing; but Balatro, who was wont to railly every thing, immediately reply'd; 'tis the hard Condition of human Life, that all our Joys are mix'd and unfincere; 'tis impossible for us to recompence the Trouble, which you give your felf upon your Friend's account; why shou'd you suffer these Afflictions to entertain others? Why shou'd you trouble and perplex your self lest the Bread be burnt; or the Sauce ill season'd? That your Servants be decently dress'd; or that they do their Duty in their feveral Stations? There are many other intervening Accidents which are not less afflicting: For instance, if the Hangings shou'd fall down, as they did just now; or if a Groom shou'd come stumbling in, and break a Dish with his Feet; but let this be your Comfort, 'tis with a Mafter of a Feaft, as with a General of an Army, unexpected Accidents ferve only to discover the Excellency of his Temper, which wou'd have been conceal'd had all things gone well. What a worthy good Man is this Balatro, reply'd Nasidienus; may the Gods always be favourable

Commoda dent; ita vir bonus es, convivaque comis: Et soleas poscit. tum in lecto quoque videres Stridere secretà divisos aure susurros.

Nullos his mallem ludos spectasse. sed illa Redde, age, quæ deinceps rififti. Vibidius dum Quærit de pueris, num sit quoque fracta lagena. Quòd sibi poscenti non dentur pocula; dumque Ridetur fictis rerum, Balatrone Secundo; Nasidiene, redis mutatæ frontis, ut arte Emendaturus fortunam, deinde secuti Mazonomo pueri magno discerpta ferentes Membra gruis Sparsi sale multo, non sine farre, Pinguibus & ficis pastum jecur anseris albi, Et leporum avulsos, ut multo suavius, armos, Quam si cum lumbis quis edit. tum pectore adusto 90 Vidimus & merulas poni, & sine clune palumbes; Suaves res, si non causas narraret earum, & Naturas dominus; quem nos sic fugimus ulti, Ut nihil omnino gustaremus; velut illis Canidia afflasset pejor serpentibus Afris.

QUINTI

vourable to him; this said, he call'd for his 'Slippers. Upon this a general Whisper ran thro' the Company; nothing certainly in Nature cou'd be more diverting, 'twas a perfect

Comedy.

Hor. HAD you nothing elfe to laugh at? Fun. Yes truly; Ho Boys, said Vibidius, are the Bottles all broke, that you give me no Wine when I call for it? While we were laughing at this Jest, which Balatro mimick'd admirably well; Nasidienus return'd with a joyful Countenance, having by his Wit repair'd his Misfortune; his Boys follow'd him with a prodigious Dish, wherein was a Crane cut up and grill'd with Salt and Flower; the Liver of a white Goose who was fatted with Figs; several Wings of Hares, which eat much the fweeter when cut off from the Loins; the Breafts of broil'd Blackbirds, Ringdoves without Legs; all these things, (which I must confess were excellent in their kind) had been very grateful to us, if the Master had not been so confoundedly troublesome in his Lectures upon them: We reveng'd our felves upon him for his tedious Harangues, in rifing from the Table without touching a Morsel, as if the Witch Canidia, whose Breath is more poylonous than the Serpents of Africa, had infected the Entertainment.

I Solea a fort of Sandals without any upper Leather, for that they cover'd only the Sole of the Foot, being fast-ned above with Straps and Buckles; they properly belong'd to the Ladies, and therefore were esteem'd as scandalous in the other Sex. Cicero exposes Verres and Clodius for wearing them, and we are inform'd by Livy, that the Great Scipio was censur'd on this very account.



QUINTI HORATII FLACCI EPISTOLAR UM.

LIBER PRIMUS.

ling: Voye. EPISTOLA I.

Ad Mæcenatem.



RIMA diete mibi, Summa dicende camena, P Spectatum Satis, & donatum jam rude, quæris, Mæcenas, iterum antiquo me includere ludo.

Non eadem est ætas, non mens. Vejanius, armis Herculis.



HORACE's EPISTLES. BOOKI.

EPISTLE I.

To Macenas.



ACE NAS, as my Verses began, they must end with you. I have long since bid adieu to the Muses, have gain'd some Reputation, and receiv'd my Discharge. Why wou'd you again engage your Poet?

alas! that Genius and Strength of Mind which I was formerly Master of, have quite for-

The Rudis was a Mark of Favour conferr'd upon those Gladiators that came off Conquerors; if the Person that obtain'd it was a Slave, it procur'd him a Discharge from any farther Personmance in Publick; if a Freeman, it restor'd him to a full Enjoyment of his Liberty.

Herculis ad postem sixis, latet abditus agro,

Ne populum extremâ toties exoret arenâ.

Est mihi purgatam crebrò qui personet aurem;

Solve senescentem maturè sanus equum, ne

Peccet ad extremum ridendus, & ilia ducat.

Nunc itaque & versus & cætera ludicra pono;

Quid verum atque decens, curo & rogo, & omnis in

hoc sum:

Condo, & compono, quæ mox depromere possim.

Ac ne fortè roges, quo me duce, quo lare tuter:

Nullius addictus jurare in verba magistri,

Quo me cunque rapit tempestas, deferor hospes.

Nunc agilis sio, & mersor civilibus undis,

Virtutis veræ custos, rigidusque satelles;

Nunc in Aristippi furtim præcepta relabor,

Et mihi res, non me rebus, subjungere conor.

Ut

forfaken me. 'Vejanius did wisely in hanging up his Arms in Hercules's Temple; he now lives quiet and retir'd in the Country, and is no longer under the miserable Necessity of supplicating the Grace and Favour of the People,

when diffres'd by his 2 Adversary.

I hear a Voice perpetually founding in my Ear; turn an old Horse loose, and do not any longer run races with him, lest he flag in the Course, and lose the Glory of his former Conquests. For this reason I now take my Leave of Lyrick Verse, and of all other trifling Amusements whatsoever; I am fully resolv'd to employ all my Time in fearthing after Truth, and in furnishing my Mind with such excellent Precepts, as may hereafter do me eminent Service in instructing me how I ought to act in the State I am in. Do not ask me what Sect or Party I am of; I confine my felf to none, but prudently give way as the Tempest drives me. Sometimes I engage in Affairs of State, and, like 3 Zeno, am zealous in the Cause of Vertue; then again I insensibly incline to the Doctrine of 4 Aristippus, and endeavour fo to conquer the things of this Life, as not to be in Subjection to them. As the Night

Twas a Custom for all Persons when they laid down any Art or Employment, to consecrate the proper Instruments of their Profession to the particular Deity, who presided over it; in Conformity to which the Gladiators, when discharg'd, hung up their Arms to Hercules, who had a Temple by every Amphitheatre.

When a Gladiator was worsted, he submitted his Arms, acknowledg'd himself conquer'd; but this was not sufficient to save his Life without the Consent of the People; and therefore he made Application to them to pity him.

Zeno, the Author of the Sect of the Stoicks.

⁴ Aristippus, see Book II. Sat. III.

Ut nox longa, quibus mentitur amica, diesque Longa videtur opus debentibus; ut piger annus Pupillis, quos dura premit custodia matrum: Sic mibi tarda fluunt ingrataque tempora, qua spem Consiliumque morantur agendi gnaviter id, quod Aquè pauperibus prodest, locupletibus æquè, Aquè neglectum pueris senibusque nocebit. Restat, ut his ego me ipse regam solerque elementis: Non possis oculo quantum contendere Lynceus; Non tamen idcirco contemnas lippus inungi: Nec, quia desperes invicti membra Glyconis, Nodosa corpus nolis prohibere chiragra. Est quodam prodire tenus, si non datur ultra. Fervet avaritià, miseroque Cupidine pectus? Sunt verba & voces, quibus hunc lenire dolorem Possis, & magnam morbi deponere partem. 35 Laudis amore tumes? sunt certa piacula, quæ te Ter purè lecto poterunt recreare libello. Invidus, iracundus, iners, vinosus, amator;

Nemo

that was Cel

ir

to a

Si

th CE

gr

tic Er

his

held

Night seems long to an impatient Lover, whose Mistress has deceiv'd him; as the Day is tiresome to the weary Labourer who must work till Evening; as the Years are heavy and tedious to a Minor who is under the Government of a Covetous Mother; no less tedious and irksome are the Nights and Days and Years to me, which prevent my learning and practising those Precepts, which, if duly observ'd, will be equally prostable both to the Rich and Poor, but if neglected, both Young and Old will share in the Missortune.

It remains therefore that I comfort my self, and govern my Life by these admirable Maxims. If your Eyes are fore, will you neglect to anoint them because you cannot see as far as Lynceus? Will you refuse to be cur'd of the Gout, because you despair of 2 Glycon's Strength? It is some Satisfaction to have made what Progress we cou'd in Wisdom, when we

can go no further.

ARE you given to Covetousness? do you thirst after Riches? there are Charms and Precepts which will soften the Passion, and, in a great Measure, take away the Distemper. Are you desirous of Glory? read over 'thrice some Precepts of Philosophy with Care and Attention, and they will regulate your Desires. The Envious and Passionate, the Drunkard, the Republic Property of the Precepts of Philosophy with Care and Attention, and they will regulate your Desires. The Envious and Passionate, the Drunkard, the Republic Property of the Precepts of Philosophy with Care and Attention, and they will regulate your Desires. The Envious and Passionate, the Drunkard, the

Lynceus, the Son of Aphareus, had so piercing a Sight, that, if you will believe the Poets, he cou'd see what was done in Heaven and Hell; the Ground of this Fable was, that he understood all the secret Powers of Nature, Celestial and Terrestrial

² Glycon, a Philosopher, who was very remarkable for his great Strength.

³ He ridicules the Superstition of the Stoicks, who held the Number 3 to be Sacred and Mysterious.

Nemo adeò ferus est, ut non mitescere possit, Si modò culturæ patientem commodet aurem.

40

Virtus est vitium sugere; & sapientia prima
Stultitia caruisse. vides, quæ maxima credis
Esse mala, exiguum sensum, turpemque repulsam,
Quanto devites animi capitisque labore.
Impiger extremos curris mercator ad Indos,
Per mare pauperiem sugiens, per saxa, per ignes:
Ne cures ea, quæ stulte miraris & optas,
Discere, & audire, & meliori credere non vis?
Quis, circum pagos & circum compita pugnax,
Magna coronari contemnat Olympia, cui spes,
Cui sit conditio dulcis sine pulvere palmæ?

Vilius argentum est auro, virtutibus aurum.
O cives, cives, quærenda pecunia primum est.;
Virtus post nummos: hæc Janus summus ab imo
Perdocet;

Debauch'd and Idle Person may be reform'd; nay even the most Brutal Nature may be sweetned, if he will but patiently lend an Ear to Instruction.

THE beginning of Vertue is to avoid Vice. and the first Step to Wisdom is not to be a Fool. Do you not observe, to what Cares and Labours Men expose themselves, to avoid the two great Evils of Life, Poverty and Difgrace? To avoid being poor, the unwearied Merchant makes a Voyage to the Indies, neither Rocks nor Tempests can obstruct his Paffage: alas! these are less to be fear'd than Poverty; fo strong is the Infatuation, that, rather than learn to contemn these things which you fo paffionately admire, you will not be instructed, you will not vouchsafe to liften to those who are wifer than your felf. What Wrestler wou'd choose to contend in Villages, rather than at the t Olympick Games. if he were fure to carry away the Prize without any Difficulty? Silver is not to be compar'd with Gold, nor Gold with Vertue; and yet, 'tis the general Cry from one end of 2 7anus Street to the other, O Citizens! Citizens! get Money, first of all get Money, as for Vertue feek it afterwards: both Young and Old. with

The Olympick Games were instituted by Hercules, A. M-2836. they were celebrated every Four Years upon the Banks of Alphaus near Pisa in Elis, a Province of the Peloponnesus; these Games were restor'd by Iphitus 442 Years after their first Institution, about 22 or 23 Years before the building of Rome. The design of their Institution was to accustom the Young Gracians to Running, Leaping, and other Manly Exercises. They continu'd but five Days, the Victor was call'd Olympionices; and to be crown'd there, was as glorious as to triumph at Rome.

2 See Book II. Sat. III.

Perdocet; hac recinunt juvenes dictata senesque, 55
Lævo suspensi loculos tabulamque lacerto.
Si quadringentis sex septem millia desunt;
Est animus tibi, sunt mores, & lingua, sidesque;
Plebs eris. at pueri ludentes, Rex eris, aiunt,
Si rectè facies. Hic murus aheneus esto,
Nil conscire sibi, nullà pallescere culpà.
Roscia, dic sodes, melior lex, an puerorum
Nænia, quæ regnum rectè facientibus offert,
Et maribus Curiis, & decantata Camillis?

Ine

with their Bags and Tables on their Arms, fing constantly this Tune. You are a Man of untainted Integrity, Wife, Valiant and Eloquent; and yet, if you have not Four Hundred Thousand Sesterces, if but Six or Seven Thousand are wanting, notwithstanding your good Qualities, you shall still be a Plebeian: The little Boys in their ordinary Pastimes reason much better; do well, say they, and you shall be a King. Let us regulate our Conduct by this admirable Precept; let this be our constant perpetual Security, never to do any thing which will wound our Consciences, and make us to look pale and be assamined.

NOW which is better? ² Roscius's Law, who ordain'd that no Man, who was not worth Four Hundred Thousand Sesterces shou'd be made a Knight; or the Boys Song, which bestows a Kingdom on those that do well? The ³ Curij, ⁴ Camilli, and the noblest Romans sung

I See Book I. Sat. I.

² Lex Roscia, the Author L. Roscius Otho, Tribune of the People, ordain'd, that none should sit in the first Fourteen Seats of the Theatre unless they were worth Four Hundred Thousand Sesterces; he likewise order'd that no Freeman or Son of a Freeman shou'd have the Privi-

lege of being Knighted.

4 M. Furius Camillus, Conful, Military Tribune and Dictator, made himself famous by several considerable Victories; he deliver'd Rome when besieg'd by the Gauls, whom, about 23 Years after, he deseated a second time in the

Plains of Alba, A. U. C. 387.

³ M. Curius Dentatus, a Roman Conful famous for his Victories over the Samnites, Sabins and Lucanians. After these Conquests he retir'd into the Country, where he was visited by the Ambassadors of the Samnites, as he was boiling Turnips in a Pipkin, who after some Discourse offer'd him a great Sum of Gold to go into their Interest; Curius very generously refus'd their Offer, told them that he prefer'd his Poverty to their Riches, and that his Ambition was not to be rich, but to command those that were so.

Is ne tibi meliùs suadet, qui rem facias, rem,
Si possis rectè; si non, quocunque modo rem;
Ut propiùs spectes lacrymosa poemata Puppi:
An qui fortunæ te responsare superbæ
Liberum & erectum præsens hortatur, & optat?

Quòd si me populus Romanus fortè roget, cur 70 Non, ut porticibus, sic judiciis fruar iisdem, Nec sequar aut fugiam, quæ diligit ipse vel odit; Olim quod vulpes ægroto cauta leoni Respondit, referam: Quia me vestigia terrent, Omnia te adversum spectantia, nulla retrorsum. 75 Bellua multorum es capitum. nam quid sequar, aut quem?

Pars hominum gestit conducere publica: sunt qui
Crustis & pomis viduas venentur avaras,
Excipiant que senes, quos in vivaria mittant:
Multis occulto crescit res fenore, verum
Esto aliis alios rebus studiisque teneri:

Iidem

this Song, and their Practice was accordingly. This Man perfuades you all he can to get Money, that you may have a Seat at the Theatre; and be a near Spectator of a Puppius's Tragedies, which drew Tears from the Eyes of all that faw them. He advises you to get it lawfully, if possible; but if that can't be done, be fure to get it. Another exhorts you in a very moving affecting manner, to be above the Power of Fortune; to get free from Vice, and to give your felf up to the Study of Vertue, which he encourages you to follow, having nothing more at Heart than your good Success. Which of these is in your Opinion the most Honourable Man? If the People ask me whence it comes to pass, that, seeing I live amongst them, I am not of their Sentiments: Why I do not love and hate just as they do. My Reply is the same which the Fox made to the fick Lion; Many vifit you, faith he, but none return back; this is the thing which makes me afraid. The People is a many-headed Monster; whom or what shou'd I imitate? Some are fond of farming the Publick Revenues; some endeavour to catch rich Widows; Others delude Old Men with Prefents, in hopes of inheriting their Estate; Others again grow rich by Usury. All this proves no more, than that many Men have many Inclinations, that one loves one thing, and another another; but can you find the Man.

This Puppius is said to have been peculiarly happy in raising the Passions; nothing now remains of his Writings but those two Verses which were happily preserv'd by Acron the Grammarian,

Flebunt amici & bene nati mortem meam, Nam populus in me vivo lachrimavit satis.

Iidem eadem possunt horam durare probantes?

Nullus in orbe sinus Baiis prælucet amænis,

Si dixit dives; lacus & mate sentit amorem

Festinantis heri: cui si vitiosa libido

Fecerit auspicium; cras ferramenta Teanum

Tolletis fabri. lectus genialis in ausa est?

Nil ait esse prius, melius nil cælibe vita:

Si non est, jurat bene solis esse maritis.

Quo teneam vultus mutantem Protea nodo?

Quid pauper? ride: mutat cænacula, lectos,

Balnea, tonsores; conducto navigio æquè

Nauseat ac locuples, quem ducit priva triremis.

Si curtatus inæquali tonsore capillos

Occurri; rides: si fortè subucula pexæ

Trita subest tunicæ, vel si toga dissidet impar;

Rides: quid, mea cùm pugnat sententia secum?

Quod petiit, spernit; repetit quod nuper omisit?

Æstuat, & vitæ disconvenit ordine toto?

Diruit, ædisscat, mutat quadrata rotundis?

Insanire putas solennia me, neque rides,

Nec medici credis, nec curatoris egere

Man, who for an Hour together is of the same Mind? If a Person of Distinction say Baiæ is a sweet delicious Place, that in all the World there is not a spot of Ground beyond it, in refpect of its lovely and beautiful Situation. The Lucrine Lake is presently sensible of the ardent Defires, which this Man has to fettle there. To morrow if his Humour happens to change, go, Workmen, faith he, carry your Tools to Teanum. Is he marry'd? then nothing appears so agreeable to him as a single Life. he a fingle Man? Who then are fo happy as they who are marry'd? What way shall I take to fix this Proteus, who is never the same Man? Nor is the poor Man less inconstant; he changes his Lodging, Beds, Baths and Barbers; he. hires a Boat, and grows in a little time as weary of it, as the Great Men of their Galleys.

IF my Hair be cut awry, if one fide of my Cloak be longer than the other; if my Cloaths be new, and Linnen old; you prefently laugh at me: but when I differ so unaccountably from my felf, when I contemn what I lately desir'd, and again desire what I just now contemn'd; when I pull down and build up again; when I make square things round, and round ones fquare; when my whole Life is high and low, up and down, then you forbear to laugh at me any longer, because so many Thousands are like me, and are in all respects as great Fools as my felf. Tho' my Life is a Series of Contradictions, yet in your Opinion I want no Guardian, neither do I stand in need of a Physician; and yet, Macenas, tho' you are

Baia, fee Book II. Sat. IV.

² Teanum, a little Village of Campania, not far from Baia, famous for its hot Baths.

A Prætore dati; rerum tutela mearum Cum sis, & pravè sectum stomacheris ob unguem De te pendentis, te respicientis amici.

Ad summam, sapiens uno minor est Jove, dives, Liber, honoratus, pulcher, rex denique regum; Præcipuè sanus, nisi cùm pituita molesta est.

EPISTOLA II. Ad Lollium.



ROJANI belli scriptorem, maxime Lolli,

Dum tu declamas Romæ, Præneste relegi:

Qui, quid sit pulchrum, quid turpe, quid utile, quid non, Pleniùs ac meliùs Chrysippo & Crantore dicit. Cur ita crediderim, nisi quid te detinet, audi. Fabula, my Protector, how apt are you to reprimand your Friend, who places his whole dependance upon you, upon every little trifling occasion? To conclude, the wife Man is inferiour to none but fupiter, he is free, rich, beautiful and honourable; He is King of Kings; He always enjoys his Health to Perfection, unless it be when he's troubled with Flegm.

EPISTLE II.

To Lollius.

LLUSTRIOUS Lollius, while you are pleading at Rome, I have carefully read over 3 Homer at 4 Praneste; and I cannot but say, that neither 5 Crantor nor 6 Chrysippus

have so fully explain'd the different Nature of Vertue and Vice, as he has done. If you are at leisure, I will give you my Reasons, why I

am

The Stoicks maintain'd that their Wife Man was equal to God, and that he might contend for Happiness with him; our Poet is more modest, he acknowledges God to be the only Wife Being, and that he is the Author and Giver of Wisdom,

² He ridicules the Stoicks, who confidently afferted, that the most violent Distempers were not capable of making the least Alteration in the Health of their Wise Man.

³ Homer, see Book I. Sat. X.

⁴ Præneste, a little Town in Italy, about 12 Miles from

⁵ Crantor, an Academick Philosopher of Solos and Disciple of Xenocrates; he writ an admirable Treatise upon Grief, which is much commended by Gicero. He flourish'd about the 116th Olympiad.

Chrysippus, see Book I. Sat. III.

Fabula, quâ Paridis propter narratur amorem
Græcia barbariæ lento collisa duello,
Stultorum regum, & populorum continet æstus.
Antenor censet belli præcidere causam.
Quid Paris? ut salvus regnet, vivatque beatus, 10
Cogi posse negat. Nestor componere lites
Inter Peliden festinat & inter Atriden:
Hunc amor, ira quidem communiter urit utrumque.
Quidquid delirant reges, plectuntur Achivi.
Seditione, dolis, scelere, atque libidine, & irâ, 15
Iliacos intra muros peccatur, & extra.

Rursus quid virtus, & quid sapientia possit,
Utile proposuit nobis exemplar Ulyssem:
Qui domitor Trojæ, multorum providus urbes
Et mores hominum inspexit; latumque per æquor, 20
Dum sibi, dum sociis reditum parat, aspera multa
Pertulit, adversis rerum immersabilis undis.
Sirenum voces, & Circes pocula nosti:

Quæ

am of this Opinion. The Poet in the Iliads describes the mad extravagant Passions with which both Kings and People were inflam'd, in the War that broke out between the Gracians and Trojans; this War, which was occasion'd by the Love of Paris, lasted so long, that the Strength of Greece was almost exhausted. Antenor, on the one part, being willing to put an end to the War, advis'd, that Helen shou'd be fent back into Greece; but Paris declar'd that though his Happiness depended upon it, he wou'd never consent. Nestor on the other side, endeavour'd all he cou'd to compose the Difference between Agamemnon and Achilles; they were both extremely hot and furious, but Love, that Tyrant of the Soul, reign'd in the Heart of Agamemnon. Whatever Follies are acted by Princes, their Subjects suffer for 'em. Seditions, Intrigues, Love, Anger and Revenge prevail both in the Camp and City. Thus far the Iliads.

IN the Example of Ulysses, the Poet sets before us the admirable Effects of Vertue and Wisdom; who, after the taking of Troy, travell'd abroad into distant Countries, where he diligently observed the different Customs and Manners of Mankind. In his Voyage home, he struggled with a thousand inexpressible Difficulties, in all which he came off a Conqueror. You have heard of the Sirens charming Voices.

Sirens, according to the Poets, were half Women and half Fish; there were but Three, Parthenope, Ligea, and Leucosta, the Poets say of them, that by the charming Sweetness of their Singing they stop'd all Travellers, but Ulysses by his Prudence happily escap'd them:

Quæ si cum sociis stultus cupidusque bibisset; Sub dominâ meretrice fuisset turpis & excors, Vixisset canis immundus, vel amica luto sus.

Nos numerus sumus, & fruges consumere nati, Sponsi Penelopes, nebulones, Alcinoique In cute curanda plus æquo operata juventus; Cui pulchrum fuit in medios dormire dies, & Ad strepitum citharæ cessatum ducere curam. Ut jugulent homines, surgunt de nocte latrones e Ut teipsum serves, non expergisceris? atqui Si noles sanus, curres by dropicus: & ni Posces ante diem librum cum lumine, si non 35 Intendes animum studiis & rebus honestis; Invidia vel amore vigil torquebere. nam cur,

Qua

his

is a cha wh

his

ing Mul

Voices, and of *Circe's Enchantments: Had our Heroe greedily drank up the Poison as his Companions did, his Return had been impossible; he had made himself a Slave to an infamous Prostitute, who wou'd have transform'd him into a Dog, or Sow that lies wallowing in the Mire.

WE are all of us worthless wretched Creatures, we are good for nothing but to eat and drink; we are like the Lovers of *Penelope*, like the Debauchees of ² Alcinous's Court, who spend all their time in pampering their Bodies; who glory in lying in Bed till Noon, and in soft ning and assume their Tyrant Cares with the Charms of sweet Harmony.

THIEVES and Robbers rife at Midnight to cut Mens Throats; yet such is your Stupidity, that the Consideration of your own Safety is not able to rouse you. If you will not use Exercise when you are well, you'll be forc'd to do so, to be cur'd of the Dropsy. If betimes in the Morning before break of Day, you do not call for your Book and Candle; if you do not seriously apply your Mind to some useful Studies, Love and Envy will keep you awake,

her Subjects for poysoning her Husband the King of the Sarmatæ, came to Italy, and kept her Residence in a Promontory call'd by her Name; she entertain'd Ulysses when his Fleet was cast away upon her Coasts, made the Stars come down from Heaven in his Presence, and transform'd his Companions into different sorts of Beasts. This Fable is a lively and beautiful Image of sensual Pleasures, which change the bravest Men into Brutes.

² Alcinous, King of the Pheaces, a People of Corcyra, who were much given to Luxury and Intemperance.

³ Curres Hydropicus, Celsus Book III. Chap. XXIII. speaking of several Remedies for the Dropsy, has these Words. Multum ambulandum, currendum aliquando est.

Quæ lædunt oculos, festinas demere; si quid Est animum, differs curandi tempus in annum? Dimidium facti qui capit habet. sapere aude : Incipe. vivendi rectè qui prorogat boram, Rusticus exspectat dum defluat amnis : at ille Labitur, & labetur in omne volubilis ævum.

Quæritur argentum, puerisque beata creandis Uxor; & incultæ pacantur vomere silvæ. Quod satis est, cui contingit, nibil amplius optet. Non domus, & fundus, non æris acervus & auri Egroto domini deduxit corpore febres, Non animo curas. valeat possessor oportet, Si comportatis rebus bene cogitat uti. 50 Qui cupit aut metuit ; juvat illum sic domus, & res, Ut lippum pictæ tabulæ, fomenta podagram, Auriculas citharæ collectà sorde dolentes. Sincerum est nisi vas; quodcunque infundis, acescit. Sperne voluptates: nocet emta dolore voluptas. 55 Semper avarus eget: certum voto pete finem. Invidus

af

F G hi m wi his

dea Ma tim and continually torment you. If a Mote be in your Eye, you take it out immediately; and yet you neglect the Cure of your Mind whole Years together. What a strange and unaccountable Procedure is this? The Work is half done, that is begun well. Dare to be wife, set about it immediately. He that delays to lead a good Life, is like the Clown, who, meeting a River in his way, sat down on the Bank till the Stream shou'd pass him; but alas! that slows and will flow on, till time shall be no more.

W E are follicitous to get Money; we defire a teeming pregnant Wife to make us happy in a beautiful Offspring; we grub up our Woods, and plough the Lands, which were before untill'd, to encrease our Revenues. What occafion has he, who is already bleft with a competent Revenue, to wish for more? Neither House nor Lands, nor Gold, nor Silver, can cure a Fever, or give so much as a Moment's Ease to a distemper'd Mind. A Man must be well both in Body and Mind to taste and enjoy the Bleffings of Life with Comfort and Satisfaction. If the Vessel be not sweet, the Wine will turn fowre. What Joy can Pictures afford that Man, whose Eyes are fore? Are Fomentations grateful to one that has the Gout? Can the foftest Musick be pleasing to him, who has an Imposthume in his Ear? No more can that Man, who is always wrack'd with Defires and Fears, take any Pleasure in his vast Possessions.

ABSTAIN from Pleasure, it is much too dear when purchas'd with Pain. The Coverous Man is always in Want; learn therefore betimes to moderate your Desires. The Envious Man

Invidus alterius macrescit rebus opimis:
Invidià Siculi non invenere tyranni
Majus tormentum. qui non moderabitur ira,
Infectum volet esse, dolor quod suaserit & mens, 60
Dum pænas odio per vim festinat inulto.
Ira furor brevis est. animum rege; qui nisi paret,
Imperat: bunc frenis, bunc tu compesce catenà.
Fingit equum tenerà docilem cervice magister
Ire viam, quam monstrat eques: venaticus, ex quo 65
Tempore cervinam pellem latravit in aulà,
Militat in silvis catulus. nunc adbibe puro
Pectore verba, puer; nunc te melioribus offer.
Quo semel est imbuta recens, servabit odorem
Testa diu. quòd si cessas, aut strenuus anteis; 70
Nec tardum opperior, nec præcedentibus insto.

Milil A of Fu

in M. Ty

kee

skill of h hun at a Acc

ims
pure
be to
felf.
fome
was

will neith

Tyrani fion, w Bull of Man fickens at his Neighbour's Prosperity. Envy is one of the greatest Torments; the Sicilian Tyrants, who were Masters in all the Mystery of Cruelty, never invented any thing like it. He that knows not how to govern his Anger, will repent of what he did in the Heat of his Passion, when he breath'd nothing but Fury and Revenge, and wish it a thousand times undone. What is Anger? 'tis Madness in Persection, tho' of a short Duration. Be Master of this Passion, it will either be your Tyrant or your Slave; curb it with Bridles, keep it under with Chains.

5

THE tender Colt is easily form'd by the skilful Jocky to obey the Check and Motions of his Rider. The young Hound is taught to hunt in the Forrest, by being bred up to open at a Buck-skin trail'd up and down the Hall. Acquaint your felf with these excellent Maxims while you are young, and your Mind is pure and uncorrupted: Now is the time to be taught by those who are wifer than your felf. A new Veffel will a long time preserve fome Tincture of the Liquor, with which it was first season'd. I freely declare, that, in the way of Vertue to which I invite you, as I will not wait for you, if you lag behind; fo neither will I endeavour to come up with you, if you get before me.

No Country was so famous for being oppress'd with Tyrants as Sicily; this gave occasion to the Poet's Expression, who, without doubt, alludes in this Place to the Bull of Phalaris, the Cruel Tyrant of Agrigentum.

EPISTOLA III. Ad Julium Florum.



ULI Flore, quibus terrarum militet oris Claudius Augusti privignus, scire laboro. Thracane vos, Hebrusque nivali compede vinctus,

An freta vicinas inter currentia turres. An pingues Asiæ campi collesque morantur? Quid studiosa cohors operum struit? hac quoque curo: Quis sibi res gestas Augusti scribere sumit? Bella quis & paces longum diffundit in ævum? Quid Titius, Romana brevi venturus in ora ? Pindarici fontis qui non expalluit haustus, 10 Fastidire lacus & rivos ausus apertos: Ut valet? ut meminit nostri? fidibusne Latinis Thebanos aptare modos studet, auspice Musa? An tragica desævit & ampullatur in arte? Quid mihi Celsus agit? monitus, multumque monendus, Privatas ut quarat opes, & tangere vitet 16 Scripta,

to h

B

Pla

ho Wi

Ač

Ag

wh

Em ting

the

difd

goe

Am

favo bans

he r

gedy

I ha

of The writ a maining those Pythian

EPISTLE III.

To Julius Florus. .



II.

boro.

pede

IO

ndus.

ipta.

A M in pain to know what is become of Tiberius's Army. Is it in Thrace near the frozen Hebrus? Is it on the Hellespont? or are you encamp'd in the fertile and delicious

Plains of Asia? I am no less sollicitous to know how the Men of Letters employ their Time. Who has undertaken to write the Life and Actions of Augustus, and to transmit to future Ages the feveral Wars and Treaties of Peace, which have been transacted by our mighty Emperor. What is Titius doing, whose Writings, I doubt not, will in a little time become the Delight and Admiration of the Romans? He disdains to tread in the common Road, but goes boldly to the Fountain, and has the Courage to draw from ! Pindar himself. Is he well ? Am I sometimes in his Thoughts? Is his Apollo favourable to him in accommodating the Thebans lofty Numbers to the Roman Lyre? Or does he rage in the pompous swelling Strain of Tragedy? And how does Celsus employ his time? I have often admonish'd him to trust hereafter to his own Ingenuity, and not steal from the Poems

of Thebes in Baotia. He liv'd in the 76th Olympiad. He writ a great many Books, none of which are now remaining but the Odes, which he compos'd in Honour of those Persons, who won the Prize at the Olympick, Istmich, Pythian and Nemaan Games.

Scripta, Palatinus quæcunque recepit Apollo:
Ne, si fortè suas repetitum venerit olim
Grex avium plumas, moveat cornicula risum
Furtivis nudata coloribus. ipse quid audes?
Quæ circumvolitas agilis thyma? non tibi parvum
Ingenium, non incultum est, nec turpiter birtum.
Seu linguam causis acuis, seu civica jura
Respondere paras: seu condis amabile carmen;
Prima feres ederæ victricis præmia. quòd si
Prigida curarum fomenta relinquere posses;
Quò te cælestis sapientia duceret, ires.
Hoc opus, boc studium parvi properemus & ampli;
Si patriæ volumus, si nobis vivere cari.

Debes hoc etiam rescribere, si tibi curæ, 30
Quantæ conveniat, Munatius. an male sarta
Gratia nequicquam coit, & rescinditur? at vos
Heu calidus sanguis, heu rerum inscitia vexat
Indomitâ cervice feros! ubicunque locorum
Vivitis, indigni fraternum rumpere sædus; 35
Pascitur in vestrum reditum votiva juvenca.

EPISTOLA

II.

25

30

LA

Poems in Apollo's Library; left the Birds return, and take their own Feathers, and he, like the Daw, being stripp'd stark naked, become the Jest of all that know him. And what are you about? What Thyme are you gathering? You are a Man of Delicacy and Politeness, you have a lofty and elevated Genius, whether you plead at the Bar, or give your Advice in Civil Matters; or whether, for variety, you write some soft and pleasing Verses, you are fure of the Prize, no one will dare to dispute it with you. O that you cou'd renounce those Passions which breed nothing but Care and Discontent! You wou'd then entirely give up your felf to the Conduct of Wisdom, which both Great and Small must be sure to do, if they have any Love for themselves or Country.

I shall be glad to know whether you continue your Love to Munatius as you ought to do; or whether the unhappy Difference between you is but imperfectly patch'd up. Whatever was the Occasion of it, whether Heat of Blood, or want of Experience; I cannot but say, that it is not fit, where-ever you are, that two such worthy honest Gentlemen, who are so nearly related, shou'd live at Variance with each other. I feed a fine young Heiser in my Grounds, which I intend to offer to the Gods

for your happy Return.

Bibliotheca Palatina, a famous Library, built by Augustus upon Mount Palatine near Apollo's Temple; the greatest Honour which a Poet could attain to, was to have his Works and Statue made Sacred, as it were, by being allowed a Place in this Library. See Book 1. Sat. 4.

EPISTOLA IV. Ad Albium Tibullum.



LBI, nostrorum sermonum candide judex, Quid nunc te dicam facere in regione Pedanâ?

Scribere quod Cassi Parmensis opuscula vincat:

An tacitum silvas inter reptare salubres,

Curantem quidquid dignum sapiente bonoque est ?

Non tu corpus eras sine pessore. Dî tibi formam,

Dî tibi divitias dederant, artemque fruendi.

Quid voveat dulci nutricula majus alumno, Quàm sapere, & fari ut possit quæ sentiat; utque Gratia, fama, valetudo contingat abundè, Et mundus victus, non desiciente crumenà?

Inter spem curamque, timores inter & iras, Omnem crede diem tibi diluxisse supremum. Grata superveniet quæ non sperabitur hora.

Me pinguem & nitidum bene curatâ cute vises, 15 Cùm ridere voles, Epicuri de grege porcum.

EPISTOLA

EPISTLE IV.

To Albius Tibullus.



My Tibullus! Thou impartial Critick of my Satires and Epiftles, how do you spend your Time in the Country? Are you writing Volumes greater than Cassius, or do

you retire into the Woods, and employ your Thoughts as becomes a Wise and Vertuous Man? The Gods have given you Wit and Beauty; you have Riches in abundance; and, which is yet a greater Happiness, you know how to enjoy them.

CAN a tender Nurse, who is passionately fond of her beloved Child, wish him better, than that he may have right Ideas of things, and be Master of an easie graceful Elocution? Is any thing more desirable than to live belov'd? to enjoy a perfect State of Health, and a clear unsported Reputation? to feed on clean and wholsome Diet, and to have Money always at Command? Hopes and Cares, Anger and Fears divide our Life; wou'd you be free from these Anxieties, think every Day will be your last, and then the suture succeeding Hours will be the more welcome, because unexpected?

WHEN you are dispos'd to divert your self with a merry jolly Fellow; all you have to do is to make me a Visit, I am clean, fat, and in

good Condition.

J See Book I. Sat. X.

EPISTOLA V. Ad Torquatum.



I potes archaicis conviva recumbere lectis, Nec modicâ cænare times olus omne patellâ;

Supremo te sole domi, Torquate, manebo.

Vina bibes iterum Tauro diffusa, palustres Inter Minturnas Sinuessanumque Petrinum. Si melius quid habes, arcesse; vel imperium fer. Famdudum Splendet focus, & tibi munda supellex. Mitte leves spes, & certamina divitiarum, Et Moschi causam. cras nato Cæsare festus Dat veniam somnumque dies : impune licebit Astivam sermone benigno tendere noctem. Quò mibi fortuna, si non conceditur uti? Parcus ob heredis curam, nimiumque severus, Assidet insano. potare & spargere flores Incipiam, patiarque vel inconsultus haberi. Quid non ebrietas designat? operta recludit, Spes jubet effe ratas, ad prælia trudit inertem, Solicitis animis onus eximit, addocet artes. Fecundi calices quem non fecere disertum? Contractà quem non in paupertate solutum? Hac

EPISTLE V.

To Torquatus.



F you can lie on an old plain Bed, and content your felf with a Mess of Soop, let me see you in the Evening. My Wine was Tunn'd when Taurus was Consul the second

time; 'tis of the Growth of Minturna and Sinu-essa; if you have better, let me Sup with you,

or take up with mine.

My House is in order, and all things are ready for your Reception: Lay aside vain Hopes, and the endless Desire of getting Riches; think on Moschus's Cause another time. To morrow is Casar's Birth-Day; then it is allowable to sleep in the Morning, and therefore we may better spend the Evening in a lively facetious Conversation.

TO what end are Riches, if we must not enjoy them? To deal frankly with you, that Man is a Fool, who, to enrich his Heirs, starves himself. Crown me with Flowers, bring me Wine, brisk Wine, the ill-natur'd World may think me Mad. What mighty things are done by Wine! it reveals Secrets, turns Hope into Enjoyment; it makes the Coward brave and valiant; instructs the Ignorant in Arts and Sciences; it inspires the Miserable with Joy and Gladness, and makes the Poor to forget his Poverty. Where is the Man, whom a Glass of Wine does not make eloquent?

Hæc ego procurare & idoneus imperor, & non
Invitus; ne turpe toral, ne sordida mappa
Corruget nares; ne non & cantharus, & lanx
Ostendat tibi te; ne sidos inter amicos
Sit, qui dicta foras eliminet; ut coeat par,
Jungaturque pari. Brutum tibi, Septimiumque
Et, nisi cæna prior, potiorque puella Sabinum
Detinet, assumam. locus est & pluribus umbris:
Sed nimis arcta premunt olidæ convivia capræ.

Tu, quotus esse velis, rescribe ; & rebus omissis 30 Atria servantem postico falle clientem.

EPISTOLA VI. Ad Numicium.



IL admirari, prope res est una, Numici, Solaque quæ possit facere & servare beatum.

Hunc solem, & stellas, & decedentia

Tempora momentis, sunt qui formidine nullà Imbuti spectent quid censes munera terra?

....

Quid

I my felf will take Care, that all things be in Order; that the 'Carpet and Napkins be clean and neat, and the Pots and Vessels fcowr'd fo bright, that you may fee your Face in them. Rest assur'd, that no Man shall eat at my Table, who reports abroad what is faid among Friends. I am for conforting like with like. Brutus and Septimius will both be here; nor will Sabinus fail, if a better Supper and a fair kind Mistress do not keep him from us. Bring whom you please along with you; only remember, that the present Season consider'd, it will be inconvenient to have too full a Table. Let me know your Pleasure how many you wou'd have; lay afide Bufiness, and while your Clients throng your Gate, steal out at the Back-Door, and put the Lawyer upon them.

EPISTLE VI.

To Numicius.

T.

py is to admire nothing. There down are those who can behold the Sun fome and Stars, which move in a regular how to orderly Course, and the certain in-make our

variable Succession of Seasons without any selves Transports. What do you think of the Riches happy of the Earth? what of the unexhausted Trea-

ures

The Romans on their Beds laid a kind of Quilt stuff'd with Feathers, call'd Culcitra; over this, in ancient Times they threw a Goat-Skin, which was afterwards chang'd for the Stragulum, a Carpet which they sometimes call'd Toral, as belonging to the Torus.

Quid maris, extremos Arabas ditantis & Indos?
Ludicra quid, plausus, & amici dona Quiritis,
Quo spectanda modo, quo sensu credis, & ore?
Qui timet his adversa, fere miratur eodem
Quo cupiens pacto: pavor est utrobiq; molestus:
Improvisa simul species exterret utrumque:
Gaudeat, an doleat; cupiat, metuatne, quid ad rem;
Si, quidquid vidit melius pejusve sua spe,
Desixis oculis, animoque & corpore torpet?
Insani sapiens nomen ferat, æquus iniqui;
Ultra, quam satis est, virtutem si petat ipsam.

I nunc, argentum, & marmor vetus, æraque, &

Suspice: cum gemmis Tyrios mirare colores:
Gaude, quòd spectant oculi te mille loquentem:
Gnavus manè forum, & vespertinus pete tectum, 20
Ne plus frumenti dotalibus emetat agris
Mucius: (indignum, quòd sit pejoribus ortus,)
Hic tibi sit potiùs, quàm tu mirabilis illi.
Quidquid sub terrà est, in apricum proferet ætas;
Defodiet, condetque nitentia. cùm bene notum
25
Porticus Agrippæ, & via te conspexerit Appî;
Ire tamen restat Numa quò devenit & Ancus.

fures of the Sea, which enrich the Inhabitants of India and Arabia? What Relish ought a Man to have for Plays? How ought he to regard the Honour and Applause of the Citizens of Rome? This is certain; that he who fears the contrary to these, admires them as much, as he who desires them. The Passion is equally troublesome to both, they are equally affrighted at every unhop'd for, unexpected Accident. It matters not, whether Joy or Sorrow, whether Fear or Hope has the Possession of our Hearts, if when any thing happens either good or ill, which was wholly unlook'd for, we prefently cast our Eyes down upon the Ground, and grow into Statues. Shew me the Man that is wife and just; whenever he carries his Desires too far, in straining even Vertue it self beyond its due Limits, he ceases to be so. Now, if you please, admire Riches; gaze on the Marble Statues of your Ancestors, doat on your curious brazen Vessels, and be passionately in love with your purple Garments adorn'd with Gems and precious Stones: rejoyce that the Eyes of Thousands were upon you when you spoke in publick; go to the Forum early in the Morning; return late in the Evening, least Mucius, who had a plentiful Fortune with his Wife, be richer than your felf. How unbecoming is it, that one of so mean and obscure a Birth, shou'd be admir'd by you, and not rather you be admir'd by him; O my Numicius, the things which are hidden shall in due time be reveal'd; and those which now appear fo pompous and magnificent shall vanish into nothing; even you, who shine with so splendid an Equipage, must retire in a little time where Numa and Ancus are gone before you. If you languish

Si latus aut renes morbo tentantur acuto, Quære fugam morbi. vis recte vivere? quis non? Si virtus hoc una potest dare, fortis omissis 30 Hoc age deliciis. virtutem verba putas, ut Lucum ligna? cave ne portus occupet alter, Ne Cibyratica, ne Bithyna negotia perdas: Mille talenta rotundentur, totidem altera; porrò Tertia succedant, & que pars quadret aceroum. 35 Scilicet uxorem cum dote, fidemque, & amicos, Et genus, & formam, regina pecunia donat; Ac bene nummatum decorat Suadela, Venusque. Mancipiis locuples, eget æris Cappadocum rex: Ne fueris hic tu. chlamydes Lucullus, ut aiunt, Si posset centum scenæ præbere rogatus, Qui possum tot? ait : tamen & quæram, & quot babebo.

Mittam: post paulo scribit, sibi millia quinque Esse domi chlamydum; partem, vel tolleret omnes. Exilis domus est, ubi non & multa supersunt, Et dominum fallunt, & prosunt furibus, ergo.

Si

languish under any sharp Distemper, seek immediately for a Remedy. Wou'd you live a happy and contented Life? Who wou'd not do so? Bid a long and last adieu to Pleasures, apply your self to Vertue, 'tis Vertue alone that can make you happy. If you think that Vertue is nothing but a Name, as a consecrated? Grove does not change its Nature, but is still the same it was before, make haste lest another get to Port before you, and the Profits of your Voyage come to nothing. Endeavour to get a Thousand Talents, get another Thousand, add a Thousand more, and then, that the Number may be even, make them Four Thousand.

Money is the Sovereign Goddess of the Universe, she creates a Man Friends, makes Power of him Noble and Eloquent, Charming and Beau- Money. tiful; the fairest Ladies with the greatest Fortunes are not able to withstand the powerful Addresses of a wealthy Man. The King of Cappadocia had a Thousand Slaves, but little or no Money; I wou'd not have you like him. 'Tis reported of Lucullus, that being importun'd to lend the Players a Hundred Cloaks, where, faid he, shall I have so many? however I will fee what I have, and of those you may be fure. Enquiry being made, he immediately fent Word, that he had Five Thousand, and that he wou'd lend them part, or all of 'em. House is but very ill furnish'd, where there are not a great many superfluous things, of which the Mafter knows nothing, which Rogues and Thieves may steal away and no Body the wifer.

It was usual with the Common People to attribute a kind of Divinity to Groves.

Si res sola potest facere & servare beatum; Hos primus repetas opus, hoc postremus omittas. Si fortunatum species, & gratia præstat; Mercemur fervum, qui distet nomina, lavum Qui fodiat latus, & cogat trans pondera dextram Porrigere. Hic multum in Fabia valet, ille Velina: Cuilibet hic fasces dabit; eripietque curule, Cui volet, importunus ebur. frater, pater, adde : Ut cuique est ætas, ita quemque facetus adopta. Si bene qui canat, bene vivit : lucet ; eamus, Quò ducit gula ; piscemur, venemur : (ut olim Gargilius, qui manè plagas, venabula, servos, Differtum transire forum, populumque jubebat : Unus ut è multis populo spectante referret 60 Emtum mulus aprum.) crudi tumidique lavemur,

Quid

the Arthey to us'd the

th

Po

yo

eve

you

zen

fait

Trib Frie

vair

plea

a fn Bro

the'

your

Perí Bi

as D mind was c and I the c migh the fi with imagi us fea

and the in this ! who w!

Ir after all this you perfift in your Opinion, that the Happiness of this Life consists in Riches, endeavour to be rich; if Honour and Popularity are the only Happiness, provide your felf a 'Servant, who can inform you of every Citizen's Name, let him go along with you, and instruct you by some secret Sign, or other, to give your Hand to this or that Citizen, tho' in the midst of a Crowd. This Man, faith he, has a very good Interest in Fabius's Tribe; that Man in the Velian; make him your Friend and you'll certainly be Conful; 'tis in vain for any Man to hope to be Adile unless he pleases. You must make your Addresses with a fmiling Countenance; call him Father or Brother, according as his Age will admit of the Title, and be fure at all times to proportion your Flattery to the Circumstances of the Person.

Bur if Happiness consists in good eating and drinking; let us make it our Business, as soon as Day breaks, to gratifie our Appetites; let us mind nothing but Fishing and Hunting: such was Gargilius's way of living, who, with his Dogs and Horses, Toils and Spears, wou'd pass thro' the crowded Forum in the Morning, that he might return triumphant in the Evening, in the sight of all the People, with a Mule laden with a Boar, which was not taken, as they imagin'd, but bought for that purpose. Let us feast and bath our selves at Pleasure; what

2 2

They who stood Candidates for any Office, us'd all the Arts of Popularity; in their Walks round the City, they took the meanest Persons by the Hand, and not only us'd the more familiar Terms of Father, Brother, Friend, and the like, but call'd them by their own proper Names; in this Service they had usually a Monitor to assist them, who whisper'd every Body's Name in their Ears.

Q. HORATII EPIST. VII.

Quid deceat, quid non, obliti; Cærite cerâ Digni; remigium vitiosum Ithacensis Ulyssei; Cui potior patriâ fuit interdicta voluptas. Si, Mimnermus utì censet, sine amore jocisque Nil est jucundum; vivas in amore jocisque.

Vive: vale. si quid novisti rectius istis; Candidus imperti: si non, his utere mecum.

EPISTOLA VII.

Ad Mæcenatem.



UINQUE dies tibi pollicitus me rure futurum,

Sextilem totum mendax desideror. atqui, Si me vivere vis sanum rectéque valen-

tem;

Quam mihi das ægro, dabis ægrotare timenti, Mæcenas, veniam; dum ficus prima calorque

5

De-

for do

65

bu be we Ma foll

the

beg you

facred City, revolt they or remen an Ex like (Suffra

were Carite are the Rules of Decency to us? The 'Cenfor may brand us for infamous Persons, he may do as he pleases; let us imitate the lewd Companions of Ulysses, who chose to riot in unlawful Pleasures, rather than return to their Native Country.

IF then (as Mimnermus pretends to maintain) there is nothing pleasing and delightful in Life, but Love and Raillery; let Love and Raillery be our constant Entertainment. Adieu, live well and be happy. If you know any better Maxims, be so kind as to impart them: if not, follow my Example, and make use of these.

EPISTLE VII.

To Mæcenas.

My LORD,

Cerites Tabula.

Promis'd to stay but Five Days in The Poet the Country, and tho' you was makeshis pleas'd to expect me all August, yet Excuse to I still have fail'd you. If you have for not any regard for my Health, I must waiting

beg of you to allow me the same Liberty, as upon him you wou'd do, in case I were sick; since I according to his fear Promise.

were to lose their Right of Suffrage, had the Name of

I Carites, a People of Tuscany, who, for preserving the facred Relicks of the Romans when the Gauls had taken the City, were dignified with the Name of Roman Citizens, but revolting afterwards, and being conquer'd by the Romans, they continu'd to 'em the Privilege of being Citizens, in remembrance of their former Services; but to make 'em an Example, lest others shou'd presume to commit the like Crimes, they depriv'd 'em for ever of the Right of Suffrage. Hence the Censors Tables, where they enter'd the Names of such Persons as for some Misdeameanour

tqui,

De-

Designatorem décorat lictoribus atris:

Dum pueris omnis pater, & matercula pallet:

Officiosaque sedulitas, & opella forensis

Adducit febres, & testamenta resignat.

Quòd si bruma nives Albanis illinet agris;

Ad mare descendet vates tuus, & sibi parcet,

Contractusque leget; te, dulcis amice, reviset

Cum Zephyris, si concedes, & hirundine primâ.

Non, quo more pyris vesci Calaber jubet hospes, Tu me fecisti locupletem. Vescere sodes. 15 Fam satis est. At tu quantum vis tolle. Benigne. Non invisa feres pueris munuscula parvis. Tam teneor dono, quam si dimittar onustus. Ut libet : hæc porcis hodie comedenda relinques. Prodigus & stultus donat quæ spernit & odit : Hæc seges ingratos tulit, & feret omnibus annis. Vir bonus & Sapiens dignis ait esse paratum; Nec tamen ignorat quid distent æra lupinis. Dignum præstabo me etiam pro laude merentis. Quòd si me noles usquam discedere; reddes 25 Forte latus, nigros angustà fronte capillos: Reddes

ger wh

10

Bo

fea

Th

me

ne:

we not condiff

With Hole Wh

you if I wh

of we then do stand he

the mer have

ES

fear to be so, while the Autumn continues. The Undertakers are now full of Employment; Fathers and Mothers are in great concern for their Children: Besides, Attendance and Business, at this Critical Season, is of dangerous Consequence, it occasions Feavers, which proving oftentimes mortal, are the satal Cause of many Wills being open'd.

WHEN Winter comes on, if Mount Alba is cover'd with Frost and Snow, I design to retire nearer to the Sea, with a firm Resolution to cloath my self warm, indulge much, and study little. As soon as the Swallows and the soft West Winds give notice of the Spring, I will not sail to see you, if I hear nothing to the

contrary.

All that I have is from your Bounty; how He acdifferent is your Treatment from that of the knowledges
Calabrian Inn-keeper, who entertain'd his Guests his Genewith choaky Pears! Pray, Sir, eat, says the rosity,
Host. Guest. I have eat enough. Host. Take and is
what you please. Guest. You are very liberal. very
Host. They will be no unacceptable Present to
your Children. Guest. I thank you as much as Kindness
if I had them. Host. Do as you please, Sir, to him.
what you leave shall be given to the Hogs.

'TIS common for Fools to be very profuse of what they do not value; such Prodigals as these make Men ingrateful, and will always do so: But a Wise Good Man, who understands Mankind, and knows the value of what he gives, declares his Presents are for none but the deserving; I will therefore endeavour to merit your Favours. But, if you wou'd always have me with you, give me back my former

T 4 Strength

Reddes dulce loqui: reddes ridere decorum, & Inter vina fugam Cynaræ mærere protervæ.

Fortè per angustam tenuis vulpecula rimam Repserat in cumeram frumenti; pastaque, rursus 30 Ire foras pleno tendebat corpore frustra. Cui mustela procul, Si vis, ait, effugere istinc, Macra cavum repetes arctum, quem macra subisti. Hac ego si compellor imagine, cuncta resigno; Nec somnum plebis laudo satur altilium, nec 35 Otia divitiis Arabum liberrima muto. Sæpe verecundum laudasti: rexque, paterque Audisti coram, nec verbo parciùs absens. Inspice si possum donata reponere lætus. Haud male Telemachus proles, patientis Ulyssei, Non est aptus equis Ithacæ locus, ut neque planis Porrectus spatiis, neque multæ prodigus berbæ: Atride, magis apta tibi tua dona relinquam. Parvum parva decent, mihi jam non regia Roma,

Sed

bur

m

n

ar

do

w

len hi

66

Strength and Vigour, my black curl'd Locks, my easie Smile, and graceful Elocution; let me sweetly complain, as the Cups go round, of the cruel, rigorous, charming Cynara, who will not hear me.

ONCE upon a time, a half-starv'd Fox wriggled himself thro' a Hole into a Barn; having feasted very liberally, he endeavour'd to get out again, but in vain: to whom a Weasel, who stood learing as a off, gave this Advice; if you hope, Sir Fox, ever to get out, you must stay till you're as lean, as when you

came in.

If any one thinks fit to make the Application of this Fable to me, I am ready to refign all my Possessions. When I praise a Peasant's quiet Life, 'tis not because I am surfeited with Plenty, no! my Macenas, 'tis my Love of Liberty which makes me defire it, which I wou'd not exchange for all the Riches in Arabia. You have often commended me for my Modesty; I faid in your Presence, that you were a King and Father to me, and in other Places I have done you Justice. Try me, Sir, If I am not willing to restore what your Bounty has given Twas an excellent Reply of young ' Telemachus, when Menelaus would have presented him with some fine Horses; Sir, said he, "I " do not know what to do with them; there " are no Plains in Ithaca, Pasture and Forrage " are very scarce; pray keep your Present, it " is much fitter for your felf than me.

MEAN things best become mean Men; Tibur and Tarentum, the sweet and peaceful Tibur

and

I Telemachus, the Son of Ulyffes by Penelope.

Sed vacuum Tibur placet, aut imbelle Tarentum. 45

Strenuus & fortis, causisque Philippus agendis Clarus, ab officiis octavam circiter boram Dum redit, atque foro nimiùm distare Carinas Jam grandis natu queritur; conspexit, ut aiunt, Abrasum quendam vacuâ tonsoris in umbrâ Cultello proprios purgantem leniter ungues. Demetri, (puer bic non læve jussa Philippi Accipiebat) abi, quære, & refer ; unde domo, quis, Cujus fortunæ, quo sit patre, quove patrono. It, redit, & narrat, Vulteium nomine Manam, 55 Præconem, tenui censu, sine crimine notum, Et properare loco, & cessare, & quærere, & uti Gaudentem parvisque sodalibus, & lare certo, Et ludis, &, post decisa negotia, Campo. Scitari libet ex ipso, quodcunque refers. dic 60 Ad cænam veniat. Non sanè credere Mæna: Mirari secum tacitus, quid multa? Benignè, Respondet. Negat ille mihi? Negat improbus, & te Negligit, aut horret. Vulteium mane Philippus Vilia vendentem tunicato scruta popello 65 Occupat, & Salvere jubet prior. ille Philippo Excusare

and Tarentum delight me more than the Palaces of Rome.

PHILIP a great and eminent Lawyer, but advanc'd in Years, as he went home one Day from pleading, full of Complaints that the Forum and 1 Carinas were so distant from each other, faw a Fellow just shav'd in a Barber's Shop, who was paring his Nails in a very careless negligent manner. Demetrius, said he, (who was very ready in delivering a Meffage) hafte, and bring me word who that Man is; let me know his Father, Family, Condition and Patron. The Servant having inform'd himself, return'd immediately and told his Master, that the Man's Name was Vulteius Mena, by Profession a Cryer, of a small Estate, but of good Reputation; that he labour'd hard to provide himself a Maintenance, that what he got, he fpent freely with his Friends; that his House was his own, and that whenever a Play was acted, if his Business was over, he wou'd be fure to fee it. I wou'd hear what you fay, from himself, said Philip; go, and invite him from me to Supper. Demetrius went. and came back and told his Master, that Mena was fo furpriz'd at the Invitation, that he wou'd not believe him; nevertheless he return'd his Thanks in a very civil obliging manner. What did he refuse me, cry'd Philip? Sir, reply'd Demetrius, he either fears you or neglects you.

THE next Morning Philip happen'd to meet him, as he was felling Frippery to the poorer People. He immediately address'd him, and bad him good morrow. Vulteius, being all in Confusion

T Carinas, a Street of Rome between Mount Esquiline and Mount Calius.

Excusare laborem & mercenaria vincla, Quod non mane domum venisset; denique quod non Providisset eum. Sic ignovisse putato Me tibi, si canas hodie mecum. Ut libet. Ergo Post nonam venies: nunc I, rem strenuus auge. Ut ventum ad canam est; dicenda, tacenda locutus, Tandem dormitum dimittitur. bic ubi sæpe Occultum visus decurrere piscis ad hamum, Manè cliens, & jam certus conviva; jubetur 75 Rura suburbana indictis comes ire Latinis. Impositus mannis arvum calumque Sabinum Non cessat laudare. videt, ridet que Philippus : Et sibi dum requiem, dum risus undique quærit, Dum septem donat sestertia, mutua septem 80 Promittit; persuadet uti mercetur agellum: Mercatur. ne te longis ambagibus ultra Quam Satis est morer ; ex nitido fit rusticus, atque Sulcos & vineta crepat mera, præparat ulmos, Immoritur

Confusion at so unexpected an Honour, began to excuse himself, that the Meanness of his Trade, to which he was a Slave, prevented his waiting on him in the Morning, and that he begg'd his Pardon for not feeing him first. I will eafily excuse you, said Philip, upon Condition that you sup with me this Evening. Vulteius made answer, that he was at his Service. I usually, said Philip, go to Supper at Four, in the mean time I wou'd advise you to Mind

your Business, and to get what you can.

SUPPER-TIME being come, Vulteius went according to his Promise; he talk'd at random of a thousand things, and at length departed. Philip perceiving that Mena (like a Fish that nibbles at the Bait) was constantly at his Leve, and that he was always a fure Guest at Supper; gave him an Invitation to pass the Holidays with him in the Country. Accordingly into the Country they went; Vulteius being mounted on an excellent Pad, cry'd out in a Rapture, Oh the sweet Air! Oh the delicious Sabine Fields! Philip was exceedingly pleas'd with him to fee his Transports, and, as he studied his own Ease and Pleasure, immediately gave him Seven Thousand Sesterces, and promis'd to lend him as much more, provided he wou'd buy a little Farm that was near his Seat, and fettle in the Country. Vulteius accepts of Philip's kind Offer, and buys the Farm. To make short of the Story, the Citizen turns Farmer, and now all his Discourse is of Vines and Fur-

rows.

Latine indicte, Festivals celebrated upon Mount Alba in Memory of a Treaty of Peace concluded between the Romans and the Hernici Volsci, and other People of Latium. These Feasts continu'd four Days; the time of their Celebration was at the Pleasure of the Conful.

Q. HORATII. EPIST. VIII.

Immoritur studiis, & amore senescit habendi. 85
Verùm ubi oves furto, morbo periere capellæ,
Spem mentita seges, bos est enectus arando;
Offensus damnis, medià de nocte caballum
Arripit, iratusque Philippi tendit ad ædes.
Quem simul aspexit scabrum intonsumque Philippus;
Durus, ait, Vultei, nimis attentusque videris 91
Esse mihi. Pol, me miserum, patrone, vocares,
Si velles, inquit, verum mihi ponere nomen.
Quòd te per Genium, dextramque, Deosque Penates,
Obsecro, & obtestor; vitæ me redde priort. 95
Qui simul aspexit, quantum dimissa petitis
Præstent; maturè redeat, repetatque relicta.

Metiri se quemque suo modulo ac pede, verum est.

EPISTOLA VIII.

Ad Celfum Albinovanum.



E LSO gaudere & bene rem gerere Albinovano,

Musa rogata, refer, comiti scribæque Neronis.

Si quæret, quid agam; dic, multa & pulchra minantem, Vivere rochim wii Coc Kii we que rife to him fair over if y am you am me

B

yo and me Tr geo to

Pro is a tha city

100

no

rows, and planting of Elms; He almost works himself to Death, and grows old, as it were, with thirsting after Riches. And what was the Consequence? His Sheep were stol'n; his Kids dy'd; his Harvests were bad; his Oxen were kill'd with being work'd too hard. Being quite discourag'd with so many Losses, he rises at Midnight, mounts his Horse, and goes to Philip in the utmost Confusion; who seeing him make fuch an uncouth Figure, Vulteius, faid he, you take too much Pains, you are Mena reply'd, O my Patron, over sollicitous. if you will call me by my proper Name, fay I am a poor and miserable Wretch: I conjure you by the Gods, by your own Right Hand and happy Genius, restore me again to my former Condition. Philip being fatisfied that the Trade he had quitted was much more advantageous to him than Farming, readily confented to his Return. Every one is best in his own Profession, that which fits us best, is best; nor is any thing more just and reasonable, than that every one should consider his own Capacity and act accordingly.

EPISTLE VIII.

To Celsus.

O, Muse, to Celsus, Nero's Secretary; you will find him among that Prince's Retinue; say that I wish him all Health and Happiness. If he ask you, how I do, say, that notwithstanding all my fine Designs, my Life

Vivere nec recte, nec suaviter : baud quia grando Contuderit vites, oleamque momorderit æstus; Nec quia longinquis armentum ægrotet in agris : Sed quia mente minus validus, quam corpore toto, Nil audire velim, nil discere, quod levet ægrum; Fidis offendar medicis, irascar amicis, Cur me funesto properent arcere veterno; IO Quæ nocuere seguar; fugiam quæ profore credam; Romæ Tibur amem ventosus, Tibure Romam. Post bæc, ut valeat ; quo pacto rem gerat & se ; Ut placeat fuveni, percontare, utque cohorti. Si dicet, recte; primum gaudere, subinde 15 Præceptum auriculis boc instillare memento: Ut tu fortunam, sic nos te, Celse, feremus.

EPISTOLA IX.

Ad Claudium Neronem.



EPTIMIUS, Claudi, nimirum intelligit unus,

Quanti me facias. nam cum rogat, &

Scilicet, ut tibi se laudare, & tradere coner,

Dignum mente domoque legentis honesta Neronis,

Munere cum fungi propioris cemset amici;

Quid

A A

him

atter

but t

is Vi

an

ab

C

M a I

wi

aw

fue

wa

be

you fair

Wit

cor

him Cor refr

is neither regular nor easie. It is not because my Vines and Olives are utterly ruin'd by the Hail and Heat; nor because my Flocks, who feed abroad in diffant Pastures, are in a languishing Condition. But being distemper'd more in Mind than Body, I cannot endure to hear of a Remedy; I chide my Friends, and am angry with my Physicians when they endeavour to awake me from my Lethargy. I eagerly purfue what is hurtful to me, and as eagerly avoid that which is good. When I am at Rome, I want to be at Tibur; when at Tibur, I wish to be at Rome. Having told him all this, inform your felf concerning his Health; ask how Affairs go with him; whether he is a Favourite with the Prince and Court. If he fays, he is; congratulate him first on so agreeable an Occasion, and then be careful gently to remind him, that as he governs himself in his elevated Condition, his Friends will be fure to love and respect him.

topes; has in re failed and g and and ELP I SIT L BUIX.

To Claudius Nero.

My Dear Prince.



EPTIMIUS is the only Person in Herethe World, who perfectly under-mendshis stands the Kindness you have for Friend me. When he importunes and for- Septimius ces me, as it were, to recommend to Clau-

him to your Favour, as one that is worthy to dius's Faattend upon your Highness, who choose none but the deferving; when he considers me as

Quid possim videt ac novit me valdius ipso. Multa quidem dixi, cur excufatus abirem : Sed timui, mea ne finxisse minora putarer, Dissimulator opis propriæ, mihi commodus uni. Sic ego, majoris fugiens opprobria culpæ, OL Frontis ad urbanæ descendi præmia. quod st Depositum laudas ob amici jussa pudorem; Scribe tui gregis hunc, & fortem crede bonumque.

EPISTOLA X

Ad Fuscum Aristium



RBIS amatorem Fuscum salvere jubemus Ruris amatores; bac in re scilicet una Multum dissimiles, ad catera penè ge-

Fraternis animis : quidquid negat alter, & alter : Annuimus pariter, vetuli notique columbi. Tu nidum servas: ego laudo ruris amæni Rivos, & musco circumlita faxa, nemusque Quid quæris? vivo & regno, simul ista reliqui Quæ vos ad cælum fertis rumore secundo. Utque sacerdotis fugitivus, liba recuso, Pane egeo, jam mellitis potiore placentis.

Vivere

fea fho be th ne cio ing cei me ce

B

yo

m fe

to

Ser had \mathbf{H} a wh get Bro ver and

py, atte wit your intimate Friend, he sees and understands my Power and Interest much better than my self. I gave him my Reasons why I ought not to be charg'd with any such Commission; but fearing to persist in a longer denial, less he shou'd suspect that I dissembled my Power the better to promote my particular Interest; I the rather chose to presume upon your Goodness, than incur so base and unworthy a Suspicion: and therefore if you approve of my laying aside my Modesty to serve my Friend, receive Septimius into your Family, and believe me, when I assure you, that he's an honest sincere and gallant Man.

EPISTLE X.

To Fuscus Aristius.

I

WISH my Friend Fuscus all imagi- He prenable Happiness; you love the fers the Town and I the Country; but let Country us not be the less dear to each city. other, since in all things else our

Sentiments are the same. Never two Brothers had more Complaisance for one another. Our Harmony is like that of two kind Turtles, who, time out of mind, have been Mates together. You sit upon the Nest, while the Brooks and Grottoes are my Delight. The very Moment I depart from Rome, which you and others commend to the Skies, I am as happy, and as great as an Emperor; like those who attend the Priests at Sacrifice, being cloy'd with Cakes, I preser good wholsom Bread to Sweet-

Vivere naturæ si convenienter oportet. Ponendæque domo quærenda est area primum; Novistine locum potiorem rure beato? Est ubi plus tepeant hiemes? ubi gratior aura 15 Leniat & rabiem Canis & momenta Leonis. Cum semel accepit solem furibundus acutum? Est ubi depellat somnos minus invida cura? Deterius Libycis olet aut nitet berba lapillis? Purior in vicis aqua tendit rumpere plumbum, Quam quæ per pronum trepidat cum murmure rivum? Nempe inter varias nutritur silva columnas, Laudaturque domus, longos quæ prospicit agros. Naturam expellas furca, tamen usque recurret, Et mala perrumpet furtim fastidia victrix. 25

Non, qui Sidonio contendere callidus oftro
Nescit Aquinatem potantia vellera fucum,
Certius accipiet damnum, propius ve medullis,
Quam qui non poterit vero distinguere falsum.
Quem resplus nimio delectavere secunda,
Mutata quatient. si quid mirabere, pones
Invitus. suge magna: licet sub paupere tecto
Reges & regum vità pracurrere amicos.

Cervus equum pugna melior communibus herbis
Pellebat; donec minor in certamine longo 35
Imploravit opes hominis, frenumque recepit:

Sed

tr

Po

an

tic

Pu wi

rei

Fa Pr

an

me

Gr to tha

bet

mo

Ma

Sweetmeats. In order to a pleafant delicious Life, the first thing to be consider'd is where to fettle: What Place can you pitch upon that is preferable to the Country? Is there any Place where the Winters are warmer? where a cooler Air foftens the fultry Autumn's Heat, and calms the Rage and Fury of the Lion, when he gives Reception to the burning Sun? Is there any Place where you can fleep more secure from Cares? does not the Colour and Beauty of the Grass excel your finest Libyan Marble? The Water that is forc'd into Leaden Pipes, is it purer than that of our murmuring Brooks, which run in a constant natural Course? How much are those Houses esteem'd in Rome, which have a Prospect of the Country? How do Men affect to plant Trees between the Columns, by which the noblest Porticoes are supported? 'Tis impossible to make Nature change her Biass, if you shut her out at the Door, she'll come in at the Window, and become victorious over all your false irrational Difgusts. He that is ignorant that the Purple which is dy'd in Italy disputes for Beauty with the true Sidonian, is not so great a Sufferer as he, who cannot distinguish Truth from Falshood. He that is too much elevated in Prosperity, will most certainly be dejected in an adverse State. If you love any thing above measure, the loss of it will grieve you: Fly Greatness; a poor Man in a lonely Cell, as to the real Pleasures of Life, may be happier than a King and all his Nobles.

ONCE upon a time, the Stag, having got the better of the Horse, drove him out of the Common; the Horse, to be reveng'd, implor'd Man's Assistance, and gladly suffer'd himself

Sed postquam victor violens discessit ab hoste,
Non equitem dorso, non frenum depulit ore.
Sic, qui, pauperiem veritus, potiore metallis
Libertate caret, dominum vehet improbus, atque 40
Serviet æternum, quia parvo nesciet uti.
Cui non conveniet sua res; ut calceus olim,
Si pede major erit, subvertet; si minor, uret.
Lætus sorte tua vives sapienter, Aristi:
Nec me dimittes incastigatum, ubi plura
Cogere, quam satis est, ac non cessare videbor.
Imperat aut servit collecta pecunia cuique,
Tortum digna sequi potius quam ducere funem.

Hæc tibi dictabam post fanum putre Vacunæ; Excepto, quòd non simul esses, cætera lætus.

50

EPISTOLA XI.

Ad Bullatium.



UID tibi visa Chios, Bullati, notaque Lesbos?

Quid concinna Samos? quid Cræsi regia Sardis?

Smyrna quid, & Colophon? majora minorane famâ?

Cunctane



he

pl

Po

da

ha is:

ce

ftu

Air

mu

EV

pin

.do

favour Quiet

to be bridled: but his Revenge cost him dear: for tho' by this means he subdu'd his Enemy, he made himself a Slave all the Days of his Life. I leave it to you, Sir, to make the Application: who foever fells his Liberty, which is more precious than Gold, thro' the Fear of Poverty, shall always live in continual Bondage, because he knew not the Secret of being happy with a little. The Man, whose Mind is not fuited to his Circumstances, will of Neceffity be unhappy; if his Shoe be too big he stumbles, if too little it pinches him. O Arifins, if you are wife, live contented with your Condition. If ever I lay up more than what is necessary, I give you leave to reprimand me. Money is either our Master or our Slave; it is much more fitting that it shou'd be subservient to us, than we subject to it.

FROM behind the Temple of the Goddess Vacuna: I want nothing to compleat my Hap-

piness, but your good Company.

EPISTLE XI.

To Bullatius.



With Chios and Lesbos? what are may be your Thoughts of Samos and Smyrhappy in any Place, the mighty Crasus kept his Court?

do they exceed the common Report, or, are

I Vacuna, the Goddess of the Peasants. She was very favourable and propitious to those who sought their Quiet; they celebrated her Feast in December.

Cunctane præ Campo & Tiberino flumine sordent? An venit in votum Attalicis ex urbibus una ? An Lebedum laudas, odio maris atque viarum? Scis Lebedus quid st? Gabiis desertior atque Fidenis vicus: tamen illic vivere vellem, Oblitusque meorum, obliviscendus & illis, Neptunum procul è terrà spectare furentem. IO Sed neque, qui Capua Romam petit imbre lutoque Adspersus, volet in caupona vivere; nec, qui Frigus collegit, furnos & balnea laudat, Ut fortunatam plene præstantia vitam : Nec, si te validus jactaverit Auster in alto, 15 Ideirco navem trans Agæum mare vendas. Incolumi Rhodos & Mitylene pulchra facit, quod Panula solstitio, campestre nivalibus auris, Per brumam Tiberis, Sextili mense caminus. Dum licet, ac vultum servat fortuna benignum, 20 Romæ laudetur Samos, & Chios, & Rhodos absens, Tu, quamcunque Deus tibi fortunaverit horam, Grata sume manu; nec dulcia differ in annum: Ut, quocunque loco fueris, vixisse libenter Te dicas. nam si ratio & prudentia curas, 25 Non locus effusi late maris arbiter, aufert;

Calum,

pe

ar

fr

di

Fi

w

de

ca

m

yo

ch

Ti

yo

th

ma

Ch

the

the even

they beneath it? Are they not all much inferiour to Rome? Have they any thing that equals our Campus Martius, or the celebrated Tiber? Were you not charm'd with the Cities in Asia? had you not rather fettle at Lebedos, than expose your self anew to the Fatigues of Travelling? Bull. Have you ever feen Lebedos? Do you know what kind of City it is? Hor. A. poor desert Place, more unfrequented than Gabij or Fidenæ. Bull. And yet I cou'd wish to live and die there, where I might behold the angry Main, forgetting, and forgot of all my Acquaintance. Hor. They who in travelling from Capua to Rome arrive at an Inn all wet and dirty, do not desire to settle there: A good Fire and a Bath may be very acceptable to one whose Limbs are benum'd with Cold, but they do not compleat the Happiness of Life. Because you have been tost in a Tempest at Sea. must you therefore sell your Ship when you come to Land? If you have entirely conquer'd your Passions, neither Rhodes nor Mitylene, how charming foever, will be any more valu'd, than a Cloak in Summer, thin Silk when it fnows, Tiber in Winter, or a Fire in August. While you enjoy a prosperous Fortune, and have all that you can wish for at your Command; if I may advise you, return to Rome: there you may be lavish in your Panegyricks of Rhodes, Chios and Samos. Be thankful to the Gods for the happy Moments they bestow upon you; enjoy the present Pleasures, and do not defer them to another time. Let every Place be still the same to you, and rest contented whereever you are. For if Reason and Prudence only take away Cares, it is not the Prospect of the Sea, that will cure you; in vain you change

Cælum, non animum mutant, qui trans mare currunt; Strenua nos exercet inertia: navibus atque Quadrigis petimus bene vivere. quod petis, hìc est, Est Ulubris; animus si te non desicit æquus.

EPISTOLA XII. Ad Iccium.



RUCTIBUS Agrippæ Siculis, quos colligis, Icci, Si rectè frueris; non est ut copia major Ab Jove donari possit tibi. tolle querelas:

Pauper enim non est, cui rerum suppetit usus.

Si ventri bene, si lateri est, pedibusque tuis; nil

Divitiæ poterunt regales addere majus.

Si fortè in medio positorum abstemius herbis

Vivis, & urtica; sic vives protinus, ut te

Confestim liquidus fortunæ rivus inauret:

Vel .

pey for rabl

H

be

yo be

are

no

ca

in fie

as of

Sara Sano

the

change from Place to Place, the Climates are different, but your Mind is the same. The Pains which we take are all to no purpose, they are a kind of laborious Idleness; we pass the Seas, and traverse the World in pursuit of Happiness, when 'tis present with us: if you keep your Paffions under Subjection, you may be at Ulubres as happy as you please.

EPISTLE XII.

To Iccius.



F you make a right Use of the Fruit He adyou gather from the Lands which vifes his you hold of Agrippa in Sicily, you Friend to are fufficiently happy. For Shame tented then, Iccius, leave off complaining, with his

'tis not in the Power of Jove himself to make Condiyou richer. He, that wants nothing, cannot tion. be poor. If you enjoy an easie Plenty, if you are bleft with a kind dear Wife, who is always pleasing, and always pleas'd; if neither Gout nor Cholick torment you, not Casar's Fortune can add any thing to your Happiness. But if, in the midst of this Abundance, you can satisfie your felf with an ordinary Salad, you are as truly happy to all the Intents and Purpofes of Life, as if 2 Gold and Silver stream'd down

Agrippa having entirely defeated the Younger Pompey in a Sea-Fight near Messina, Augustus in recompence for so great a Service bestow'd upon him several considerable Lordships in Sicily.

² The Poet alludes in this Place to Pactolus and Tagus, the one a River of Spain, whose Source is in Castile on the Borders of Arragon; the other of Lybia, now call'd Sarabat, both celebrated by the Poets for their Golden Sands.

Vel quia naturam mutare pecunia nescit,

Vel quia cuncta putas unâ virtute minora.

Miramur, si Democriti pecus edit agellos

Cultaque, dum peregre est animus sine corpore velox?

Cùm tu, inter scabiem tantam & contagia lucri,

Nil parvum sapias, & adhuc sublimia cures;

Quæ mare compescant causæ; quid temperet amum;

Stellæ sponte suâ, jussæne vagentur & errent;

Quid premat obscurum lunæ, quid proferat orbem;

Quid velit & possit rerum concordia discors;

Empedocles, an Stertinium deliret acumen.

Verùm, seu pisces, seu porrum & cæpe trucidas, Utere Pompeio Grospho; &, si quid petet, ultro Defer: nil Grosphus nisi verum orabit, & æquum. Vilis amicorum est annona, bonis ubi quid deest.

Ne tamen ignores quo sit Romana loco res : 25 Cantaber Agrippæ, Claudî virtute Neronis Armenius upo Por stee

Bo

as into

deg eac fho this

fluc the ety mo

fon occ Mo

the wit

Ma Fiff

Red his

It i

wif

wit. Agr

in Si

upon you; either because it is not in their Power to change your Nature, or that you esteem all things to be interior to Vertue. we wonder that Democritus, when his Soul was as it were divided from his Body, in fearching into the Secrets of Nature, left his Field as a Prey to his Neighbours Cattel? And is it not much more wonderful, that, in this avaritious degenerate Age, when Men, as I may fay, infect each other with the Love of Money, you shou'd so entirely withdraw your Mind from the things of this World, as to give up your felf to study Nature, to know what it is that bounds the Sea, and occasions such an agreeable Variety of Seasons; to know, whether the Planets move of themselves, or act in Obedience to some higher Cause? You carefully enquire, what occasions the Increase and Decrease of the Moon, and what is the Nature and Power of the Elements, which, tho' always at Variance with one another, unite together in preserving the Universe: Whether I Empedocles or Stertinius the Stoick has given the best Account of these Matters. But whether you delight to feed on Fish, or Onions and Garlick are your only Entertainment, afford my Friend Grosphus a kind Reception. If he ask any Favour, grant him his Request; affure your self, that Grosphus is so wife and modest a Man, that he will ask you nothing but what is very just and reasonable. It is easie to provide ones self with Friends, when good Men are in want.

I cannot conclude without acquainting you with the present Condition of our Affairs: Agrippa has entirely conquer'd the Spaniards;

in Sicily; he liv'd about the 84th Olympiad.

Armenius cecidit: jus imperiumque Phraates Cæsaris accepit genibus minor, aurea fruges Italiæ pleno diffudit copia cornu.

EPISTOLA XIII.

Ad Vinnium Afellam.



T proficiscentem docui te sæpe diuque, Augusto reddes signata volumina, Vinni, Si validus, si lætus erit, si denique poscet: Ne studio nostri pecces, odiumque libellis

Sedulus importes operâ vehemente minister.

Si te fortè meæ gravis uret sarcina chartæ;

Abjicito potiùs, quàm quò perferre juberis

Clitellas ferus impingas, Asinæque paternum

Cognomen vertas in risum, & fabula sias.

Viribus uteris per clivos, slumina, lamas.

Victor propositi simul ac perveneris illuc,

Sic positum servabis onus; ne fortè sub alâ

Fasciculum portes librorum, ut rusticus agnum;

Ut vinosa glomos furtivæ Pyrrhia lanæ;

Ut cum pileolo soleas conviva tribulis.

Ne vulgo narres te sudavisse ferendo

Carmina,

pr

of

by

Pa

ble

Iud Af

and

ore

wh as

und

to-t

per;

mar B muc Tiberius the Armenians; Phraates on his Knees has submitted to Cæsar, and own'd himself his Vassal. We have here in Italy a very plentiful Harvest.

EPISTLE XIII.

To Vinnius Asella.



CCORDING to the Instructions which I often gave you, before you went from me, see that you remember to deliver my Poems seal'd to Augustus; and that by no means you

present him with them, unless he be well, and in good Humour, and desirous to know the Contents of my Packet; but more especially take care, lest by being too officious you do me a Differvice.

If you find your self over-charg'd with my Papers, throw them away, rather than stumble in Cæsar's Presence; lest the Courtiers, alluding to your Father's Name, say you are an Ass, and make you the Subject of their Mirth and Raillery. Use all your Strength in passing o're the Mountains, Bogs and Rivers; and, when you come to Court, so order your self as to conceal my Poems; do not carry them under your Arm, as a Peasant carries a Lamb to the Market; or as a Guest his Cap and Slippers, when he returns from a Neighbour's Feast; or, as drunken Pyrrhia, who carry'd the Bottoms of Yarn she had stol'n, in so publick a manner, that the Thest was discover'd.

Bur above all, tell not every Paffenger, how much you have sweated in carrying such Ver-

304 Q. HORATII. Epist. XIV.

Carmina, quæ possint oculos auresque morari Cæsaris. oratus multâ prece, nitere porro. Vade, vale: cave ne titubes, mandataque frangas.

EPISTOLA XIV.

Ad Villicum Suum.



ILLICE silvarum & mihi me reddentis agelli,

Quem tu fastidis, babitatum quinque focis, &

Quinque bonos solitum Variam dimittere Patres; Certemus, spinas animone ego fortius, an tu Evellas agro; & melior sit Horatius, an res.

Me quamvis Lamiæ pietas & cura moretur
Fratrem mærentis, rapto de fratre dolentis
Insolabiliter; tamen istuc mens animusque
Fert, & amat spatiis obstantia rumpere claustra.
Rure ego viventem, tu dicis in urbe beatum:
Cui placet alterius, sua nimirum est odio sors.
Stultus uterque locum immeritum causatur inique;
In culpa est animus, qui se non effugit unquam.
Tu

Bo

fes,

to

to

no tha

let r lefs alwa Diffe the weed wher Tho' cted : yet n more chair Citymake bours own.

any p

Fault

i Var

fes, as may possibly engage even Casar himself to hear or read 'em. I conjure you, Vinnius, to proceed on your Journey; farewell, make no Mistakes, but be punctual in performing all that I command you.

EPISTLE XIV.

To bis Bailiff.

AILIFF, who hast the Care of my He gives Woods and House, which, when I his Reaam tir'd with State-affairs, recon- fons, why cile me to my felf. Tho' my House the Counappears contemptible to you, yet try to the

let me affure you that it formerly contain'd no City. less than Five Families; whose Masters were always sent Deputies to Varia, to determine Differences among the Citizens. Let us make the Tryal, which of us most excells, you in weeding my Fields, or I in cleanfing my Mind: whether Horace or his Lands are till'd the best. Tho' my Love to Lamia, who is fenfibly afflicted at his Brother's Death, detains me at Rome; yet my Heart is with you: I long for nothing more, than to break thro' the Difficulties, which chain me here. You place your Felicity in a City-Life, but 'tis the Country alone, that can make me happy. He; who envies his Neighbours Circumstances, is diffatisfied with his own. We are both in the wrong to think that any place can make us uneasse. Alas! the Fault is in the Mind, and the Mind, you know.

I Varia, a little Village in the Country of the Sabines, fituated between the Tiber and Horace's Seat.

Tu mediastinus tacità prece rura petebas: Nunc urbem, & ludos, & balnea villicus optas. Me constare mibi scis. & discedere tristem. Quandocunque trabunt invisa negotia Romam. Non eadem miramur: eo disconvenit inter Meque & te. nam quæ deserta & inhospita tesqua Credis, amana vocat, mecum qui sentit; & odit 20 Quæ tu pulchra putas. fornix tibi & uncta popina. Incutiunt urbis desiderium, video ; & quod Angulus iste feret piper & thus ocius uva; Nec vicina subest vinum præbere taberna Quæ possit tibi ; nec meretrix tibicina, cujus Ad strepitum salias terræ gravis : & tamen urges Jampridem non tasta ligonibus arva, bovemque Disjunctum curas, & strictis frondibus exples. Addit opus pigro rivus, si decidit imber, Multà mole docendus aprico parcere prate. 30

Nunc, age, quid nostrum concentum dividat, audi. Quem tenues decuere togæ nitidique capilli, Quem scis immunem Cynaræ placuisse rapaci, Quem bibulum liquidi medid de luce Falerni; 34 Cana breviis juvat, & prope rivum somnus in berba:

cannot lov'd to Hair w tertain'

car lov

you

are

fire tha

ftar

go

tion

one agre

it se

delig they

you

long

is the comp

Fran

Grap

with yourl

ableV Groun lected

ned fr

lies ful

Rainy little I

vent Ir

No

Nights content

cannot fly from it felf. When you were the lowest of my Menial Servants how often did you pray to be my Country-Bailiff? Now you are fo, you grow weary of your Place, and defire again to be at Rome. You know very well, that in this Particular I am much more conflant; whenever I am forc'd away to Rome, I go with a fad and aking Heart. Our Inclinations are entirely different, we cannot admire one and the fame thing. Nothing is fo difagreeable to you as the Country, to you it feems a Defart; but to me and to those who delight in Solitude 'tis irrefiftibly charming; they and I can't endure to live at Rome, but you esteem it as your only Happiness. long to enjoy a Bottle and a Mistress, and that is the Reason, why you wish to be there. You complain that my Lands will sooner bring forth Frankincense and Pepper, than the generous Grape; that there is no Tavern to supply you with Wine; nor kind fair Minstrel to provoke your Heaviness to dance to her Hoarse untuneable Voice. You are moreover oblig'd to till the Ground, which time out of mind has been neglected; you must fodder the Oxen when loofned from the Plough, and give them their Bellies full of Leaves; and what is yet more, in Rainy Weather, when you hop'd to enjoy a little Ease, you must dam up the Rivers to prevent Inundations.

Now learn the Reasons, why you and I cannot accord. 'Tis confess'd that formerly I lov'd to be gay; fine Cloaths and powder'd Hair were my delight; the covetous Cynara entertain'd me gratis; I oftentimes spent whole Nights in drinking, but now a little Supper contents me: I cover no greater Happiness

than

Nec lusisse pudet, sed non incidere ludum.

Non istic obliquo oculo mea commoda quisquam

Limat, non odio obscuro morsuque venenat:

Rident vicini glebas & saxa moventem.

Cum servis urbana diaria rodere mavis:

Horum tu in numerum voto ruis. invidet usum

Lignorum & pecoris tibi calo argutus, & borti.

Optat ephippia bos piger: optat arare caballus.

Quam scit uterque, libens, censebo, exerceat artem.

EPISTOLA XV. Ad C. Numonium Valam.



UA sit hiems Velia, quod calum, Vala, Salerni,

Quorum hominum regio, & qualis via: (nam mibi Baias

Musa supervacuas Antonius: & tamen illis Me facit invisum, gelidâ cum perluor undâ Per medium frigus. sanè myrteta relinqui,

Dictaque

Bo than Stre been my Ton hate they You eat v fide, Hor of as and t Advi his o



They

1 Sec 2 An he cur'd recomp to him,

cian that celebrat tlemen we may me they have

to retire

than to fleep on the Banks of some peaceful Stream. 'Tis no shame for a Man to have been Extravagant, but to continue so.

WHEN I am in the Country no Man envies my Condition, I live secure from poysonous Tongues, nor does any one, that I know of, hate me in secret: My Neighbours smile when they behold me working early in my Fields. You, on the contrary, want to be in Town to eat with my Footmen; They, on the other side, envy your Condition, and wish they had Horses and Woods and Gardens, to make use of as they pleased. The Ox wou'd be Saddled, and the Horse wou'd go to Plough; but 'tis my Advice, that every one shou'd diligently mind his own Business.

EPISTLE XV.

To his Friend Vala.

HAVE bid adieu to *Baiæ and its Hedesires Waters; *Antonius Musa advis'd me to be inagainst them. The Inhabitants are form'd of much incens'd against me, because venien-I use the cold Bath in the Winter. cies of

They complain of my leaving their Myrtle the Place,

X 3 Groves, whither

the defigns

See Book II. Sat. IV.

² Antonius Musa, a Gracian, Physician to Augustus, whom for his he cur'd of a dangerous sit of Sickness by Bathing; In Health. recompence of which Cure the Romans erected a Statue to him, near that of Asculapius. He was the first Physician that advised the use of the Cold Bath. I wish that the celebrated Dr. Colbatch, and the rest of those worthy Gentlemen who brought the Cold Bath into request among us, may meet with the same Reward for the Services which they have done their Country in that Particular.

Dictaque cessantem, nervis elidere morbum Sulfura contemni, vicus gemit, invidus ægris, Qui caput & stomachum supponere fontibus audent Clusinis, Gabiosque petunt, & frigida rura. Mutandus locus est, & diversoria nota IO Præteragendus equus. Quò tendis? non mibi Cumas Est iter, aut Baias, lævå stomachosus habenå Dicet eques : sed equi frenato est auris in ore.) Major utrum populum frumenti copia pascat; Collectosne bibant imbres, puteosne perennes 15 Dulcis aquæ: (nam vina nihil moror illius oræ: Rure meo possum quidvis perferre patique: Ad mare cum veni, generosum & lene requiro, Quod curas abigat, quod cum spe divite manet In venas animumque meum, quod verba ministret, 20 Quod

Por

fev the

ai W

th

it W na

ples her

duc

Groves, and neglecting their Waters, which by reason of their Sulphur are deservedly famous for curing of the Gout. They cannot bear that any fick Perfons shou'd use the cold. Baths of Clusium and 2 Gabij. To calm their Refentments I resolve to remove; the Truth is, Gabij and Clusium are too cold in the Winter; my Horse wou'd stop at his usual Stages, I grow angry with him, and turning my Bridle to the left, I ask him in my Passion, whither he wou'd go? that I do not design for 3 Cumæ or Baiæ: Fool that I am, to talk after this Manner, 'tis the Hand alone that can make him understand me. Tell me therefore, good Vala, is the Winter kind at 4 Velia and 5 Salernum? Is the Air healthy? What fort of People are the Inhabitants, and which is the readiest Way to go thither? Does Velia or Salernum abound most in Corn? How is their Water? do they keep it in Cifterns, or have they Plenty of Wells? As for the Wine, be it good or bad, it will not much concern me. I can make shift with any in the Country, tho' never fo ordinary; but when I come to a Sea-Port Town, give me some noble Gracian Wine, which will drive away my Cares, inspire my Heart with Hope

I Clusium, now Chiusi, a City of Tuscany, where King Porsenna kept his Court.

² Gabij, a little City fituate between Praneste and Rome. ³ Cuma, a small Town not far from Baia, famous for several curious Antiquities, particularly for the Grotto of the Sibylla.

⁴ Velia, a City of Lucania.

⁵ Salernum now Salerno, a City in the Kingdom of Naples, which was a Roman City and Colony call'd Urbs Picentorum. The School of the Physicians, which is kept here, is deservedly famous for the great Men it has produc'd, and for the Book of Verses known by the Name of Schola Salernitana.

Quod me Lucanæ juvenem commendet amicæ.)

Tractus uter plures lepores, uter educet apros:

Utra magis pisces & echinos æquora celent,

Pinguis ut inde domum possim Phæaxque reverti;

Scribere te nobis, tibi nos accredere par est.

25

Manius ut, rebus maternis atque paternis Fortiter absumtis, urbanus capit haberi; Scurra vagus, non qui certum præsepe teneret; Impransus non qui civem dignosceret hoste; Qualibet in quemvis opprobria fingere savus; 30 Pernicies, & tempestas, barathrumque macelli; Quidquid quæsierat, ventri donabat avaro. Hic, ubi nequitiæ fautoribus & timidis nil Aut paulum abstulerat, patinas canabat omasi Vilis, & agninæ; tribus ursis quod satis esset : 35 Scilicet ut ventres lamna candente nepotum. Diceret urendos correctus. Mænius idem, Quidquid erat nactus prada majoris, ubi omne Verterat in fumum & cinerem; Non bercule miror, Aiebat, si qui comedunt bona: cum sit obeso 40 Nil melius turdo, nil vulva pulchrius ampla. Nimirum bic ego sum: nam tuta & parvula laudo, Cum res deficiunt, satis inter vilia fortis: Verum, ubi quid melius contingit & unctius; idem Vos sapere, & solos aio bene vivere, quorum Conspicitur nitidis fundata pecunia villis.

EPISTOLA

tic

CO

fc

he

M

he

wo

on

cur

fea

hir

WO

ing

car

wh

pra

is e

wif

Lan

Hope and Gladness, and make me eloquent. Are there many Hares and Boars in these Places? Are their Seas well-stock'd with Fish? Have they Plenty of Cray-sish? As I have no small Considence in you, I desire to be fully inform'd in these Particulars, that, at my Return, I may be in a good and thriving Condition.

MANIUS having squander'd away his Estate, set up for a Wit; he had no constant Eating-place, but was forc'd to dine where he cou'd: when he was hungry he wou'd be very scurrilous, at such times he spar'd neither Friend nor Foe, all were alike to him; he was the very Ruin and Destruction of the Market, whate'er he got, he spent upon his Belly. When he met with little or nothing abroad, from those who entertain'd him in so extravagant a Manner, that they were afraid of being ruin'd; he wou'd devour as much Guts and Garbage as wou'd ferve Three Bears; and then, putting on a ferious Air; he wou'd fay that no Epicure deferv'd to live, that their Bellies shou'd be fear'd with a red-hot Iron, as a Punishment for their Luxury. At other times when he glutted himself with better Fare; I do not wonder (he wou'd fay) that Men spend their Estates in eating well; for certainly, nothing in the World can be more excellent, than a Hog's Haslet, and a fine fat Thrush. Thus it is with me; when I am forc'd to feed on homely Food, I praise a quiet frugal Life: But when I sit at a great Man's Table, who eats nothing but what is exquisitely fine; they only, then say I, are wife and happy, who lay out their Money in Lands and Houses, and are Masters of large and plentiful Estates. EPISTLE

EPISTOLA XVI.

Ad Quintium.



E perconteris, fundus meus, optime Quinti, Arvo pascat berum, an baccis opulentet

Pomisne, & pratis, an amiEt à vitibus ulmo;

Scribetur tibi forma loquaciter & situs agri.

Continui montes, ni dissocientur opacâ Valle: sed ut veniens dextrum latus aspiciat Sol, Lævum discedens curru fugiente vaporet. Temperiem laudes, quid si rubicunda benignè. Corna vepres & pruna ferant? si quercus, & ilex Multa fruge pecus, multa dominum juvet umbra? 10 Diças adductum propius frondere Tarentum. Fons etiam rivo dare nomen idoneus, ut nec Frigidior Thracam nec purior ambiat Hebrus. Infirmo capiti fluit utilis, utilis alvo. Hæ latebræ dulces, etiam (si credis) amænæ, 15 Incolumem tibi me præstant Septembribus horis.

Tu recte vivis, si curas esse quod audis. Jactamus jampridem omnis te Roma beatum: Sed vereor ne cui de te plus quam tibi credas; Neve putes alium sapiente bonoque beatum ; 20 Neu, si te populus sanum rectéque valentem Dictitet, occultam febrem sub tempus edendi Dissimules, donec manibus tremor incidat unctis. Stultorum

fi

EPISTLE XVI.

To Quintius.



EAREST Quintius, to prevent A Deyour Inquiries concerning my Farm, fcription whether I have Hay and Corn, and of his Farm. Wine and Oil in abundance, I here fend you a Description of it. 'Tis

pleafantly fituated between Two Mountains. which are divided by a fruitful Valley; the Right is to the East, the Left to the West; the Climate is exceeding temperate, it is neither too hot, nor too cold. Did you but fee how my Quickfets abound with Sloes and Cornels. how my Oaks give Plenty of Acorns to my Cattel, and to me a fweet and delightful Shade; you wou'd think your felf at the charming Tarentum. Here is also a Fountain which is large enough to give Being to a River, not Hebrus's Waters are purer, or cooler; it has, over and above, this extraordinary Quality, that it is very good for the Head and Cholick. It is this fweet and delicious Solitude, which preferves me in Autumn from all Diseases.

You are truly happy, if you endeavour to Advice be what Men fay you are. It is a long time, concernfince all Rome spoke of you, as a happy Man. happy I am mightily afraid, that you believe what Life. others fay of you, rather than your felf; and that you think a Man may be happy tho' he be neither Wise nor Good. What if others are pleas'd to fay you look well, must you therefore dissemble your Fever so long, till the Fit seizes

you

Stultorum incurata pudor malus ulcera celat.	
Si quis bella tibi terrà pugnata marique	25
Dicat, & his verbis vacuas permulceat aures;	
Tene magis salvum populus velit, an populum tu,	
Servet in ambiguo, qui consulit & tibi & Urbi,	*
Jupiter: Augusti laudes agnoscere possis:	4.
Cum pateris sapiens emendatusque vocari;	30
Respondesne tuo, die sodes, nomine? nempe	
Vir bonus & prudens dici delector ego, ac tu.	
Qui dedit boc bodie, cras, si volet, auferet : ut si	
Detulerit fasces indigno, detrabet idem:	
Pone; meum est, inquit : pono, tristisque recedo.	35
Idem si clamet furem, neget esse pudicum,	
Contendat laqueo collum pressisse paternum;	
Mordear opprobriis falsis, mutemque colores?	
Falsus bonor juvat, & mendax infamia terret	39
Quem, nisi mendosum & mendacem? vir bonus	est
quis?	- 1
Qui consulta Patrum, qui leges juraque servat;	
Quo multæ magnæque secantur judice lites;	
	Deen-

you at Supper? How many Fools destroy themselves, by concealing their Distempers till they become incurable! Shou'd any one flatter you fo far as to fay, that you have gain'd confiderable Battles both by Land and Sea; and wish that Jupiter, who preserves the City in preserving you, keep us still in suspence, whether you are more zealous of the Romans Safety, or they of Shou'd any one, I fay, address you in this manner, you wou'd prefently reply that fuch Praises as these belong only to Augustus. But when they give you the flattering Titles of Wise and Good; tell me, my Quintius, how can you take them, as if they were your due? Quin. O! very eafily, I am pleas'd with the Character, and am as much delighted with being thought a good Man, as you your felf can be. Hor. But the People, who give you thefe flattering Titles, can take them away as their Fancy moves them. Thus they make a Man Conful, and remove him at Pleasure. Come, say they, refign your Office, 'tis at our Disposal, and you must resign it: the dejected Mortal lays down his Commission, and retires in Grief and Discontent. What if the People shou'd fay I am a Thief, that I lead a lewd and infamous Life, that I murder'd my Father; shall I fuffer fuch Calumnies as these to move me, shall they make me turn pale, or create in my Face the least Disorder? To be elevated with Titles to which we have no Right, or to be dejected with villanous Reports which are altogether groundless, is an Argument of a false and abject Spirit. Who then is a good Man?. Quin. He, who obeys the Laws of the Senate. and inviolably adheres to the Rules of Justice; who is chosen Arbitrator in the greatest Mat-

Quo responsore, & quo causa teste tenentur. Sed videt hunc omnis domus & vicinia tota Introrsum turpem, speciosum pelle decorà. 45 Nec furtum feci, nec fugi, si mihi dicat Servus: Habes precium; loris non ureris, aio. Non hominem occidi : Non pasces in cruce corvos. Sum bonus, & frugi : Renuit negat atque Sabellus. Cautus enim metuit foveam lupus, accipiterque Suspectos laqueos, & opertum milius hamum. Oderunt peccare boni virtutis amore: Tu nihil admittes in te formidine pænæ. Sit spes fallendi, miscebis sacra profanis. Nam de mille fabæ modiis cum surripis unum ; Damnum est, non facinus, mibi pacto lenius isto. Vir bonus, omne forum quem spectat, & omne tribunal, Quandocunque Deos vel porco vel bove placat; Fane pater, clare, clare cum dixit, Apollo; Labra movet metuens audiri : Pulchra Laverna, 60 Da mihi fallere; da justum sanctumque videri: Noctem peccatis, & fraudibus objice nubem. Qui melior servo, qui liberior sit avarus,

In

de yo wi his and to tho my def hav er; he d that the that Ver nish ver' esca Bear than tion Tha tion' fice, me,

B

te

ou M

for the

Temple of Prax

ters, and is so excellent and powerful a Pleader, that, if you retain him in a lawful Cause, you are fure of Success. Hor. And yet this wife good Man you speak of, notwithstanding his formal specious Appearance of being a just and upright Man, is known by his Domesticks to be a Knave at the bottom, and is generally thought fuch by all the Neighbourhood. my Servant fay, I am no Thief, nor did I ever defert your Service: I reply, tis well, you have escap'd being whip'd. I am no Murderer; if you were, you wou'd be crucified. he continues, I am a good and vertuons Man; that I deny. The Wolf, Hawk and Kite avoid the Snares which Men lay for them. that are good refrain from Vice out of Love to Vertue; but you refrain for fear of being punish'd. Cou'd you be sure of passing undiscover'd, not the Temples of the Gods wou'd then escape you. If from a hundred Bushels of Beans you steal but one, you do me a less Injury than if you took all of 'em; but your Inclination is the same, you are as guilty as if you did. That Oracle of the Law, whom you lately mention'd, when he offers a Hog or Ox in Sacrifice, cries with a loud and audible Voice, hear me, Father Fanus, O Apollo hear me! then, shutting his Lips, he mutters to himself, "Beaute-" ous Laverna! grant me the Art of deceiving " Mankind; let the World believe me Just and " Honest, and let all my wicked fraudulent Practices be buried in Darkness. And then for the Coverous Man; in what respects is he better than a Slave, when, in paffing the Streets,

I Laverna, the Patroness of Thieves, she had a stately Temple at Rome, she was ador'd in Greece under the Name of Praxidica.

In triviis fixum cum se demittit ob assem, Non video. nam qui cupiet, metuet quoque : porrò 65 Qui metuens vivet, liber mibi non erit unquam. Perdidit arma, locum virtutis deseruit, qui Semper in augendâ festinat & obruitur re. Vendere cum possis captivum, occidere noli: Serviet utiliter : sine pascat durus aretque, Naviget, ac mediis hiemet mercator in undis, Annonæ prosit, portet frumenta penusque. Vir bonus & Sapiens audebit dicere, Pentheu Rector Thebarum, quid me perferre patique Indignum coges ? Adimam bona: Nempe pecus, rem. Lectos, argentum: tollas licet. In manicis & Compedibus sævo te sub custode tenebo. Ipse Deus, simul atque volam, me solvet. Opinor, Hoc sentit; moriar, mors ultima linea rerum est.

of Jain St. the had a flately under the Penns

EPISTOLA

or characterist of W. Beid L.

tha litt Slav Fea The imp like and quit not kill refp you and may and fions he d

Bo

he

you appo

Bacci King

inno Bac.

This Mife

he foolishly stoops down to take up a Penny that is nail'd to the Ground? In truth there is little difference between 'em, they are both Slaves; he that is Covetous lives in Fear, and Fear and Slavery are one and the fame thing. The Man that perpetually fatigues himself, and impairs his Health in heaping up Riches, is like a Soldier, that has thrown away his Arms and deferted from his Colours; he has basely quitted the Cause of Vertue, and is good for nothing. Whereas your Slave, fo you do not kill him, may be ferviceable to you in many respects; you may sell him if you please, or you may employ him in feeding your Cattel, and manuring your Lands: in the Winter he may make a Voyage, improve your Revenues. and return home laden with Corn and Provifions for the Necessities of Life. To conclude, he only is truly Wife and Good, who (like Bacchus in the Tragedy) dares fay to Pentheus King of Thebes, why do you punish me who am innocent? Pen. I will take away your Goods. Bac. You mean my Beds and Money and Cattel, you may take them. Pen. I will confine you close Prisoner, load you with Irons, and appoint you a hard and cruel Goaler. Bac. A God when I call will give me a Deliverance. This God is Death, who puts an end to all our Miseries.

EPISTOLA XVII.

Ad Scævam.



UAMVIS, Scæva, satis per te tibi
consulis, & scis
Quo tandem pacto deceat majoribus uti;
Disce, docendus adbuc quæ censet amicu.

lus: ut si

Cæcus iter monstrare velit: tamen aspice, si quid Et nos, quod cures proprium fecisse, loquamur.

Si te grata quies & primam somnus in horam

Delectat: si te pulvis, strepitusque rotarum,

Si lædet caupona; Ferentinum ire jubebo.

Nam neque divitibus contingunt gaudia solis:

Nec vixit malè, qui natus moriensque fefellit.

Si prodesse tuis, pauloque benigniùs ipsum

Te tractare voles; accedes siccus ad unctum.

Si pranderet olus patienter; regibus uti

Nollet Aristippus. Si sciret regibus uti;

Fastidiret

Book



Though

like one fhew the ble Atte be for y Ease, as endure more tu abounds vice and rich Ma good Pu obscure your Fri make you stippus, 1 Herbs, h Tables. how to en

Tub. See to Diogenes Laer

from Agnan City, but n 2 See Book

³ Diogenes
341. He er

EPISTLE XVII.

To Scava.

HO' you are already sufficiently He adacquainted how to comport and Friend demean your felf among Men of scava, Quality, yet give me leave, who how he am your Friend, to tell you my ought to

Thoughts on fo necessary a Subject: And tho', demean like one depriv'd of Sight, I take upon me to in the shew the Way, yet do not refuse me a favoura- Company ble Attention, fince what I have to fay, may of great be for your Service. If you defire to take your Men. Ease, and sleep till Morning; if you cannot endure the Clattering of Coaches, nor the more tumultuous roaring Noise, which usually abounds in all Publick Houses, take my Advice and retire to I Ferentino. It is not the rich Man only who is happy; he has liv'd to good Purpose, who has spent his Days in an obscure Retreat. But if you desire to serve your Friends, and gratifie your felf; you must make your Court to Men of Quality. If 2 Aristippus, said Diogenes, knew how to dine on Herbs, he wou'd not be so often at great Mens Tables. Aristippus reply'd; if 3 Diogenes knew how to entertain Princes, he wou'd foon difdain

¹ Ferentino, a small Village in Italy, about Ten Miles from Agnania, which was formerly a very considerable City, but now almost ruin'd.

² See Book II. Sat. III.

³ Diogenes, a Cynick Philosopher, born at Synope, A. U. C. 341. He embrac'd a voluntary Poverty, and liv'd in a Tub. See the Particulars of his History and Sayings in Diogenes Laertius, 1.6.

15

Verba probes & fasta, doce: vel junior, audi Cur sit Aristippi potior sententia. namque Mordacem Cynicum sic eludebat, ut ainnt :

Scurror ego ipse mihi, populo tu: rectius boo Splendidius multo est, equus ut me portet, alat rex. 20 Officium facio: tu poseis vilia rerum,

Dante minor; quamvis fers te nullius egentem.

Omnis Aristippum decuit color, & status, & res, Tentantem majora, fere præsentibus æquum:

Contrà, quem duplici panno patientia velat,

Mirabor, vitæ via si conversa decebit. Alter purpureum non exspectabit amictum;

Quidlibet indutus celeberrima per loca vadet,

Personamque feret non inconcinnus utramque. Alter Mileti textam cane pejus & Angui

Vitabit chlamydem; morietur frigore, & non Rettuleris pannum : refer, & sine vivat ineptus.

Res gerere, & captos oftendere civibus hoftes,

Attingit Solium Fovis. & calestia tentat. Principibus placuisse viris, non ultima laus est.

Non cuivis homini contingit adire Corinthum.

Sedit, qui timuit ne non succederet : esto :

Quid? qui pervenit, fecitne viriliter? atqui

Hic est, aut nusquam, quod quierimus, bic onus horret,

I riggines, a Oin A Philos Desployers is a ere in The He embracid a solderary P street livid

or 1 why the plen

Bo

dair

was

Peop mak beg

you in ef relie ditio

Forti had;

requi chan him,

stippus able

Habit Scarle he wo

30

it, he give h

let his TC Trium of Cap

rious, the Go compli there a

that do not ex

you fay gallant

See the Parties weeks to Miller at a

dain his Dinner of Herbs. Which of these two was in the right? Either tell me your Opinion, or learn from me, who am older than your felf, why I give my Vote for Aristippus. I divert the Great, said Aristippus to the Cynick, and am plentifully rewarded; you divert the common People, and have nothing for your Pains. make my Court, and eat with Princes; you beg your Bread from Door to Door, and tho' you pretend that you want for nothing, yet in effect you are really poorer than those who relieve you. Aristippus was easie in every Condition, he endeavour'd all he cou'd to raise his Fortune, yet was still content with what he had; but for Diogenes, who, when Occasion requir'd, made a Bed of his Cloak, were he to change his manner of Life, fuch a Change to him, wou'd be very unbecoming. It was Aristippus's peculiar Felicity to be easie and agreeable in the Courts of Princes, whether his Habit was good or bad; but shou'd you offer a Scarlet Cloak to Diogenes, he wou'd shun it as he wou'd a Dog or Serpent; rather than wear it, he wou'd go in his Shirt and die with Cold: give him his weather-beaten Cloak again, and let him fuffer for his Folly.

TO gain great Victories, and to ride in Triumph thro' the City of Rome with a Train of Captives, are things fo truly great and glorious, that they make a Man almost equal to the Gods. Nor is it a mean and ordinary Accomplishment to please great Men, but alas! there are few who know how to do so. He that doubts of Success, chooses to sit still, and not expose himself. Agreed. But what will you say of him that succeds? Is he not a very gallant Man? either he or no Man is the very

Perion

Ut

Ut parvis animis, & parvo corpore majus; 40 Hic subit, & perfert. aut virtus nomen inane est, Aut decus & precium rectè petit experiens vir.

Coram rege sua de paupertate tacentes

Plus poscente ferent. distat, sumasne pudenter,
An rapias. atqui rerum caput hoc erat, hic fons. 45

Indotata mihi soror est, paupercula mater,
Et fundus nec vendibilis, nec pascere sirmus,
Qui dicit; clamat, Victum date. succinit alter,
Et mihi dividuo sindetur munere quadra.

Sed tacitus pasci si posset corvus, haberet

Plus dapis, & rixa multo minus invidiaque.

Brundisium comes, aut Surrentum ductus amænum, Qui queritur salebras, & acerbum frigus, & imbres, Aut cistam effractam, & subducta viatica plorat; Nota refert meretricis acumina, sæpe catellam, ss Sæpe

B

ly ex u Person we are now commending. The one is a fraid that the Enterprize is too great; that neither his Strength nor Courage is sufficient: The other boldly undertakes the Matter, and is crown'd with Success. Now you must confess, that Vertue is only an empty Name, or that he, who makes these prosperous Attempts, deserves to be rewarded.

THEY, who know how to dissemble their Necessities before a Man of Quality, are oftentimes more considerable Gainers, than they who stun him with their Importunities. There's a mighty difference in receiving a Favour. Some extort it, as it were, from the Hands of the Giver; others receive it with fuch a sweet and modest Bashfulness, as is wonderfully engaging. This is a Precept of the highest Importance. He who fays, I have a Sifter unprovided of a Fortune; my Mother is poor; I cannot live on the Income of my Estate, and am so tied up, that I cannot fell it; says, in effect, give me somewhat to subsist me. Another starts up, and immediately subjoyns, let me I befeech you, Sir, share in your Bounty. If the Raven wou'd eat his Meat in Quiet, he wou'd have more of it; no one wou'd enter into Contests with him, or envy his good Fortune.

A Man of Quality makes an Invitation to one that waited on him at his Levee, I shall be glad, Sir, says he, of your Company to Brindes or Surrentum, 'tis a sweet Place. The Man replies, the Weather is cold, the Ways are bad and plashy, that his Cabinet was lately broke open, and his Money stol'n: He that expresses himself after this manner, gives us to understand what he wou'd be at, and his Reward

EPIST. XVIII. 328 Q. HORATII.

Sæpe periscelidem raptam sibi flentis: uti mox Nulla fides damnis verisque doloribus adsit. Nec semel irrisus triviis attollere curat Fracto crure planum : licet illi plurima manet Lacryma; per sanctum juratus dicat Osirim, 60 Credite ; non ludo : crudeles tollite claudum. Quære peregrinum, vicinia rauca reclamat.

EPISTOLA XVIII.

Ad Lollium.

I bene te novi, metues, liberrime Lolli, Scurrantis Speciem præbere, professius amicum.

Ut matrona meretrici dispar erit atque

Discolor, infido sourræ distabit amicus. Est buic diversum vitio vitium prope majus; Asperitas agrestis, & inconcinna, gravisque, Qua se commendat tonsa cute, dentibus atris; Dum vult libertas dici mera, veraque virtus. Virtus est medium vitiorum, & utrinque reductum. Alter in obsequium plus æquo pronus, & imi

Derisor

ta

Su

V

ward is accordingly. It is with him as with Women of the Town, who, by often pretending imaginary Losses, make their real ones to be disbeliev'd. He, that has once been foundly laught at for relieving a Cheat, will be very cautious that he be not cozen'd a second time. The impotent Vagrant may cry his Eyes out; he may swear by Osiris that he is no Deceiver; hear me ye cruel-hearted Men! instead of relieving him, the whole Neighbourhood immediately cry, out upon him, get you gone you Rascal to those that do not know you.

EPISTLE XVIII.

To Lollius.



F I know any thing of your Tem- He adper, Lollius, you hate above all vises his things to flatter your Friends. A how to Friend in all his Actions and Beget the haviour is as different from a Flat- Love of

terer, as a vertuous Lady from a Woman of Acquathe Town. But there is a Vice quite opposite to this, which to me indeed is more insupportable: I mean a clownish rugged uncultivated Surliness, which, attended with a careless slovenly Dress, wou'd pass upon the World for Vertue and plain Dealing.

TRUE Vertue is the Medium between two Extremities. The Flatterer abounds with Complaisance, he may railly the Guests at the

Osiris, the Patron of Vagrants, he is the same as Apis and Serapis; by Osiris some understand the Sun.

Derisor lecti, sic nutum divitis horret,

Sic iterat voces, & verba cadentia tollit;

Ut puerum sævo credas dictata magistro

Reddere, vel partes mimum tractare secundas:

Alter rixatur de lana sæpe caprina, & 15

Propugnat nugis armatus: Scilicet, ut non

Sit mibi prima sides? &, verè quod placet, ut non

Acriter elatrem? precium ætas altera sordet.

Ambigitur quid enim? Castor sciat an Docilis plus;

Brundisium Minuci melius via ducat, an Appi. 20

Quem damnosa Venus, quem præceps alea nudat,
Gloria quem supra vires & vestit & ungit,
Quem tenet argenti sitis importuna famesque,
Quem paupertatis pudor & fuga; dives amicus,
Sæpe decem vitiis instructior, odit, & horret: 25
Aut, si non odit, regit; at, veluti pia mater,
Plus quàn se sapere, & virtutibus esse priorem
Vult: & ait prope vera; Meæ (contendere noli)
Stultitiam patiuntur opes: tibi parvula res est:
Arcta decet sanum comitem toga: desine mecum 30
Certare.

end of the Table, but with respect to the Lord of the Family he nicely observes his minutest Motions: As a School-Boy fays his Leffon after his Master, or as an Under-Actor recites to himself the part he is to play; he repeats in like manner every thing he fays, and is very follicitous that no part of it be loft. The other rude unconversable Mortal, having little or no Knowledge of the World, and being over-full of himself, disputes about Trifles. What, says he, shall I not be believ'd sooner than another? shall I not freely speak my Thoughts? were I to live a Hundred Years longer, on Condition I were filent: I wou'd much rather choose to die, than be debarr'd of the Liberty of maintaining my Opinions. Now what do you think was the Occasion of all this Heat? why. twas only, whether Castor or Docilis was the best Fencer: whether the Minucian or Appian Way leads foonest to Brindes.

NOTHING is more common, than for a rich Man to hate those of his Acquaintance, who have spent their Estates in Play, or on Women; who are Covetous or Ambitious, or affect to live beyond their Circumstances, and choose to do any thing, tho' never so dishonourable, to avoid being poor. He cannot fo much as bear the fight of them, tho' he himfelf is guilty of the fame or greater Vices. If he does not detest them; like a tender Mother, he advises them to be better and wifer than himself. And certainly, he is in the right in doing so; the Counsel which he gives is just and reasonable. My Fortune, saith he, will bear me out in a Thousand Follies, my Wealth is sufficient to support my Vanity; but they, who are born to meaner Circumstances, must

Certare. Eutrapelus, cuicunque nocere volebat, Vestimenta dabat preciosa. beatus enim jam Cum pulchris tunicis sumet nova consilia & spes; Dormiet in lucem; [corto post ponet honestum Officium; nummos alienos pascet; ad imum Thrax erit, aut olitoris aget mercede caballum.

40

Arcanum neque tu scrutaberis illius unquam; . Commissumque teges, & vino tortus & irâ. Nec tua laudabis studia, aut aliena reprendes : Nec, cum venari volet ille, poemata panges. Gratia sic fratrum geminorum Amphionis atque Zethi dissiluit; donec suspecta severo Conticuit lyra. fraternis cessisse putatur Moribus Amphion: tu cede potentis amici Lenibus imperiis : quotiesque educet in agros Ætolis onerata plagis jumenta, canesque;

Surge.

not think to vye with Men of Quality, and to

live as they do.

EUTRAPELUS, an old crafty Courtier, took a pleasant Revenge on any one that offended him. He presented the Man with fine Cloaths and a splendid Equipage, these, said he to himself, will fill his Mind with different Ideas; he will affect to live great, sleep till Noon, take up Money at excessive Interest, and sacrifice his Honour and Conscience to his Pleasures; till at last he is forc'd to turn Gladiator and fight for a Subsistence; or, what is as bad, hire himself to some poor Gardner, to drive his Horse laden with Cabbages to the Market.

BE not over-follicitous to be made acquainted with your Friend's Secrets; but if, unask'd, he entrusts you with them, let notWine or Malice force you to betray him. Neither censure others, nor commend your self. If your Friend at any time asks you to go a Hunting, let not the Muses be your Excuse. Such a Pretence as this created a Difference between I Zethus and I Amphion who were Twins, nor had they ever been reconcil'd, had not Amphion laid aside his Musick, and comply'd with his Brother's Inclinations. To avoid the like Contests, give way to your civil importuning Friend: when he leads out his Dogs and Horses to the Field, let Poetry be neglected; get up

Zethus and Amphion, Two Twins, the Sons of Jupiter and Antiope, their Inclinations were extreamly different, Zethus lov'd Hunting, and Amphion delighted in nothing but Musick; but as Zethus was of a rough and sayage Disposition, and consequently had no Ear for Musick, he cou'd not endure that his Brother Amphion shou'd play upon the Harp; he quarres'd so often with him about it, that at last Amphion was oblig'd for Quietness to bid adieu to Harmony.

Surge, & inbumanæ senium depone Camenæ, Cænes ut pariter pulmenta laboribus emta: Romanis solenne viris opus, utile famæ, Vitaque, & membris: prasertim cum valeas, & 50 Vel cursu superare canem, vel viribus aprum Possis. adde, virilia quòd speciosiùs arma Non est qui tractet. scis quo clamore coronæ Prælia sustineas campestria : denique sævam Militiam puer & Cantabrica bella tulisti. 55 Sub duce, qui templis Parthorum signa refigit Nunc ; &, si quid abest, Italis adjudicat armis. Ac, ne te retrahas, & inexcusabilis abstes; Quamvis nil extra numerum fecisse modumque Curas, interdum nugaris rure paterno. 60 Partitur lintres exercitus: Actia pugna, Te duce, per pueros hostili more refertur: Adversarius est frater ; lacus, Adria : donec Alterutrum velox victoria fronde coronet.

Con

i

ju

co

Ne Cit

and

and hunt, and be in with the formost, and enjoy with Pleasure your Portion of the Prey.

HUNTING is a noble and generous Recreation, the Romans love it; 'tis reputable and healthy; it makes the Limbs more pliant and active: But above all things, 'tis most proper for you, who enjoy the Prime and Bloom of Youth. No Man handles his Arms with a better Grace, in Swiftness you excell the fleetest Hounds, and in point of Strength, the fiercest Boars are nothing to you. With what Applause did you perform your Exercises in the Field of Mars? When you were little better than a Boy, you made with Honour a Campaign in Spain, under that famous and renowned General, whose victorious Arms now recover our Banners from the Parthian Temples, and, if any thing is wanting to compleat his Glory, proceed to subdue the remaining Parts of the Universe, which refuse to submit to the Roman Power. It wou'd be an unpardonable Fault in you, wholly to abstain from this noble Recreation: for tho' no Man observes a just Decorum more strictly than your felf, yet in the Country, you do not disdain to amuse your Thoughts with Youthful Diversions. You divide a little Army of Boys into Two Parts; each has an equal Number of Vessels: you command the one, and your Brother the other; the Lake serves you instead of the Adriatick; here you fight o'er again the Battle at Actium, and never give over, till one fide is victorious.

Near this Place Augustus overcame Marc Antony, built the City Nicopolis in Memory of the Victory; instituted the Astian Games to be solemniz'd every Five Years, and repair'd the Temple of Apollo, new dedicating it to Mars and Nepsune. This Battle was fought A. M. 4024 about 30 Years before Christ.

336 Q. HORATII. Epist. XVIII.

t e I v fa

wifus
you
As
Er
Fr:
ma
to
you
acc
you
gre
will
to t
they
fraid
an
prof
Opr
you
T
teft
facet
The
is ha

Consentire suis studiis qui crediderit te,	65
Fautor utroque tuum laudabit pollice ludum.	
Protinus ut moneam; (si quid monitoris eges	tu)
Quid de quoque viro, & cui dicas, sæpe videto.	
Percontatorem fugito: nam garrulus idem est:	
Nec retinent patulæ commissa fideliter aures :	70
Et semel emissum volat irrevocabile verbum.	
Non ancilla tuum jecur ulceret ulla, puerve,	
Intra marmoreum venerandi limen amici:	
Ne dominus pueri pulchri caræve puellæ	
Munere te parvo beet, aut incommodus angat.	75
Qualem commendes, etiam atque etiam aspice	: ne
	(mox
Fallimur, & quondam non dignum tradimus. er	go,
Quem sua culpa premet, deceptus omitte tueri;	
At penitus notum, si tentent crimina, serves,	80
Tuterisque tuo fidentem præsidio: qui	
Dente Theonino cum circumroditur, ecquid	
Ad te post paulo ventura pericula sentis?	
Nam tua res agitur, paries cum proximus ardet :	
Et neglecta solent incendia sumere vires.	85
Dulcis inexpertis cultura potentis amici:	поэ
Expertus metuit. tu, dum tua navis in alto est.	
Hoc age, ne mutata retrorsum te ferat aura.	
Oderunt bilarem tristes, tristemque jocosi,	
Sedatum celeres, agilem gnavumque remissi:	90
Potores liquidi mediâ de luce Falerni	

victorious. This Condescention to your Brother's Inclinations will gain you Friends, and engage other Men to approve of yours. But I must advise you, if my Advice can be serviceable to you, to be very careful of what you say of other Men, and to whom you say it. Shun all inquisitive curious Persons, They are commonly Tatlers; and a Word once spoken can never be recall'd.

It concerns you also to be very careful whom you recommend; lest you happen to suffer for the Miscarriages of others. Have you plac'd your Favour on the Undeserving? As soon as you shall be made sensible of your Error, defend them no more: But when your Friend, whom you know to be innocent, is maliciously attack'd, use all your Eloquence to clear his Reputation; he depends upon you, and 'tis your Interest to do so; for in accusing him, they threaten you. When your Neighbour's House is set on fire, you run great risque of losing your own, the Flames will spread, unless speedily extinguish'd.

TO attend upon the Great seems pleasant to those, who know nothing of the Matter; but they, who have experienc'd what it is, are a-fraid of engaging a second time in so doubtful an Employment. While your Ship enjoys a prosperous Gale, be sure to improve so fair an Opportunity, lest the Wind change, and force you back again into the Port, from whence

you fet fail.

THEY, who are of a gloomy Temper, detest a lively and facetious Man; the lively and facetious abhor a dull and gloomy Gravity. The slothful Man hates him that is active, and is hated by him; they, who drink hard, difdain

Oderunt porrecta negantem pocula: quamvis Nocturnos jures te formidare tepores. Deme supercilio nubem : plerumque modestus Occupat obscuri speciem, taciturnus acerbi.

95

Inter cuncta leges & percontabere doctos, Quâ ratione queas traducere leniter ævum; Ne te semper inops agitet vexetque cupido, Ne pavor, & rerum mediocriter utilium spes : Virtutem doctrina paret, naturane donet: CCI Quid minuat curas, quid te tibi reddat amicum: Quid pure tranquillet; bonos, an dulce lucellum, An secretum iter, & fallentis semita vita.

Me quoties reficit gelidus Digentia rivus, Quem Mandela bibit, rugosus frigore pagus; Quid sentire putas, quid credis, amice, precari? Sit mibi, quod nunc est, etiam minus; & mibi vi-Quod superest ævi, si quid superesse volunt Di: Sit bona librorum & provise frugis in annum Copia: neu fluitem dubiæ spe pendulus boræ. Sed fatis est orare Jovem quæ donat & aufert;

Det

gl fu

tei

fre

my fei

fo

CO liv Tr the for Th

dain the Man that refuses his Glass; in vain you pretend, that the Heats of the Night are very unwholsom, you must not be so uncomplying.

In Conversation put on a gay and chearful Countenance; 'tis a Sign of a mean and abject Spirit to be too shamefac'd; an affected Silence will bring the Goodness of your Temper into Question, Men will think you sowre, sullen

and morose.

Among other things, do not neglect to read the Philosophers; learn from the Wise the invaluable Secret how to lead an easie and contented Life. Let them instruct you how to moderate your Defires, that the Hopes and Fears of things, that can hardly be faid to be profitable, may not perplex and diffurb your They will inform you, whether Felicity. Vertue is really implanted in our Nature, or attainable by Study. They will tell you what it is which lessens Care, and makes a perfect Calm within us: Whether Riches or Honour, or a private Retirement, where Life infensibly glides away, is the truest Happiness. When I fit on the Banks of Digentia's Stream (which supplies the Inhabitants of Mandela with Water) than which nothing in Nature is more refreshing; what do you think is the utmost of my Wishes? All that I defire, is quietly to possess the little I have, or even less, if Heaven so pleases; and, for the time that is yet to come, if any remainder is yet behind, I may live and enjoy the Sweets of Life in a perfect Tranquillity. Let me have a good Number of the choicest Books, and a Year's Provision before-hand in my Barns to prevent Anxieties. This is all that I have to beg of Jupiter, who Z 2 gives

Det vitam, det opes : æquum mi animum ipse parabo.

EPISTOLA XIX. Ad Mæcenatem.



RISCO si credis, Macenas docte, Cratino;

Nulla placere diu nec vivere carmina possunt,

Quæ scribuntur aquæ potoribus, ut male sanos Adscripsit Liber Satyris Faunisque poëtas; Vina fere dulces oluerunt mane Camenæ. Laudibus arguitur vini vinosus Homerus. Ennius ipse pater nunquam nisi potus ad arma Prosiluit dicenda. Forum, putealque Libonis Mandabo siccis; adimam cantare severis.

Hoc simul edixit; non cessavere poetæ

Nocturno certare mero, putere diurno.

Quid? si quis vultu torvo ferus, & pede nudo,

Exiguaque togæ simulet textore Catonem;

Virtutemne repræsentet moresque Catonis?

Rupit

1 Se 2 Se

wi

ftai

the

froi

no like

war of g

drin

the

Mul lish'

Lau

ny o

Cloa

ties, th

gives and takes away at Pleafure; let him but grant me Life and Wealth, as for Contenement I'll give it to my felf.

EPISTLE XIX.

To Mæcenas.



EARNED Macenas, if you will believe Old Cratinus, they who drink nothing but Water, will never make good Poets; the Verses they write, please only for a time; they quickly perish and are utterly forgotten.

SINCE Bacchus thought fit to rank the Poets with the Fauns and Satyrs, the Muses have constantly indulg'd themselves with the Juice of the Grape. Even ! Homer himself, as is evident from his excellent Encomiums upon Wine, was no Starter from it. Old Father 2 Ennius was likewise sensible of the good Effects of it; he never set himself to write, before he had warm'd and elevated his Spirits with a Glass of good Wine. Let those, says Bacchus, who drink nothing but Water, mind the Business of the Law; let them not dare to invoke the Muses. This Ordinance was no sooner publish'd but all the Poets fell to drinking for the Laurel, Day and Night together. What if any one shou'd affect 3 Cato's rugged Air, walk without Shoes, and wear, like him, an old coarfe Cloak; must it therefore follow, that he can imitate his Vertues? Hiarbitas, by endeavouring Z 3

¹ See Book I. Sat. X. 2 See Book I. Sat. IV.

³ Cato the Cenfor was fo great an Enemy to Superfluities, that he allow'd himself nothing but what was absolutely necessary.

Rupit Hyarbitam Timagenis æmula lingua, Dum studet urbanus, tenditque disertus baberi. Decipit exemplar vitiis imitabile, quòd si Pallerem casu, biberent exsangue cuminum. O imitatores, ser oum pecus, ut mihi sape Bilem, sæpe jocum vestri movere tumultus! 20

Libera per vacuum posui vestigia princeps, Non aliena meo pressi pede. qui sibi fidit Dux regit examen. Parios ego primus Iambos Oftendi Latio, numeros animosque secutus Archilochi, non res & agentia verba Lycamben. 25 At ne me foliis ideo brevioribus ornes, Quòd timui mutare modos & carminis artem: Temperat Archilochi Musam pede mascula Sappho, Temperat Alcaus: sed rebus & ordine dispar,

Nec

Bo kin wa: in v and fays

11

hi

m th

N

hi

D

m ha

fo

tin loi

Wi hav din

Cor

to emulate ' Timagenes in his Wit and Raillery, quite ruin'd himself. A Model, that is faulty in some Particulars, if those Faults are imitated, is oftentimes of dangerous Consequence to those, who form themselves by it. If by chance I look pale, the whole Tribe of Poets immediately drink Cummin, that their Looks may be like mine. Ye fervile Mortals, who make your felves Slaves to those whom you imitate! how often have you provok'd my Mirth and Indignation by your apish Affectations? I was the first, who dar'd to tread in unbeaten Paths, where no Man ever fet Foot before me. He that can justly depend upon himself is fit to lead others. I was the first among the Romans who attempted the Iambick in the Latin Tongue; I retain'd the Spirit and Numbers of ? Archilochus, but did not imitate his bitter Invectives, which occasion'd the Death of poor Lycambes. Nor is the Laurel less my due for not changing his Measures, since I have happily temper'd their Rapidity with the fofter Strains of 3 Sappho and 4 Alcaus: besides I

Timagenes, an Orator of Alexandria, was for some time in great Favour with Augustus, which he foolishly lost, by taking too great a Freedom with the Emperor.

² See Book II. Sat. III.

³ Sappho, a Poetess of the Isle of Lesbos; she writ Nine Books of Lyrick Verses, and was the Inventress of that kind of Verse which from her is call'd the Sapphick. She was particularly happy in the Sweetness of her Verses, in which are some Strokes of Delicacy, which are the finest and most passionate in the World. 'Tis a thousand Pities, says M. Bayle, that Anacreon and Sappho did not live together; If they had, they ought to have been Husband and Wife; that so the World might have seen what wou'd have been the Effect of two such delicate Souls. According to Calvisius, Sappho slourish'd in the time of Nabonassar, A. M. 3341.

⁴ Alcaus, a Lyrick Poet of Mitylene in the Isle of Lesbos, Contemporary with Sappho.

Nec socerum quærit, quem versibus oblinat atris, 30 Nec sponsæ laqueum famoso carmine nectit. Hunc ego, non alio dictum prius ore, Latinus Vulgavi sidicen. juvat immemorata serentem Ingenuis oculisque legi, manibusque teneri.

Scire velis, mea cur ingratus opuscula lector Laudet ametque domi, premat extra limen iniquus? Non ego ventosæ plebis fuffragia venor Impensis conarum, & trita munere vestis: Non ego, nobilium scriptorum auditor & ultor, Grammaticas ambire tribus & pulpita dignor, 40 Hinc illæ lacrymæ. Spissi indigna theatris Scripta pudet recitare, & nugis addere pondus, Si dixi; Rides, ait, & Jovis auribus ista Servas: fidis enim manare poetica mella Te solum, tibi pulcher. Ad hæc ego naribus uti 45 Formido; & luctantis acuto ne secer unqui. Displicet iste locus, clamo, & diludia posco. Ludus enim genuit trepidum certamen, & iram; Ira truces inimicitias, & funebre bellum.

EPISTOLA

differ from Archilochus in my Subject and Difposition; I have no Wise nor Father in Law, nor wou'd I force them to hang themselves with my keen Iambicks. It is much for my Glory, that I was the first who dar'd to imitate the Gracians in Latin; and as the thing was before unattempted, I shall take a particular Joy and Satisfaction in being read by Men of

Quality.

NOW, if you wou'd know the Reason, why some unjust and ungrateful Persons pretend in publick to censure my Writings, tho they fecretly admire them: 'tis briefly this; I am by no means fond of popular Applause; I disdain to treat the Mob for their Suffrages, or to purchase their Votes with my cast off Cloaths. The greatest Wits among the Romans recite their finest Pieces in my Presence, and I defend them against the malicious. I value not the Praises of the Grammarians, I scorn to repeat my Verses in their Schools; this is the cause of their Rage against me. If at any time I fay, that I cannot endure to have my Lines rehears'd in the Theatre; that 'tis fetting a value upon things that are Trifles; you railly us, fay they; you referve your Poems for none but Augustus; you fancy your self the best Poet of the Age, and vainly imagine that your Numbers alone are sweet and Harmonious. I durst not for my Life be severe upon them, left, being provok'd, they shou'd tear me in pieces: I reply, that I dislike the Place of Battel and demand a Respite. Play produces Debates and Passion; Passion concludes in War and Destruction.

EPISTOLA XX. Ad Librum Suum.



ERTUMNUM Janumque, Spectare videris:

Scilicet ut prostes Sosiorum pumice mun-

Odisti claves, & grata sigilla pudico: Paucis oftendi gemis, & communia laudas; Non ita nutritus. fuge quò discedere gestis: Non erit emisso reditus tibi. Quid miser egi? Quid volui? dices, ubi quid te læserit. & scis In breve te cogi, plenus cum languet amator. Quod si non odio peccantis desipit augur, Carus eris Romæ, donec te deserat ætas. IO Contrectatus ubi manibus sordescere vulgi Caperis; aut tineas pasces taciturnus inertes, Aut fugies Uticam, aut vinctus mitteris Ilerdam.

Ridebit

ot

fo

Bi Vi

th

pla Bo

Cat

EPISTLE XX.

To bis Book.

FIND, my Book, that you want to be abroad; your Eyes are fix'd on I fanus and Vertumnus: you long to be neatly bound and gilt, and to lie expos'd in the Booksellers

A modest Child delights to be under the Tuition of his Parents, but you hate to be confin'd; the very Thought of being read only by a few Persons is grievous to you; you were not bred to appear in Publick, and yet you wish for nothing more. Well, my Book, go where you please; but remember that when you are once fet out, there is no returning. The Criticks will spend their Malice upon you; and then you will repent of what you have done, and bewail your Misfortune. If I, who love you with fo much tenderness, roll you up upon every Difgust, and lay you aside; what Usage can you hope to meet with from others? If my Displeasure for your late Disobedience does not biass my Judgment; I easily foresee that at your first Appearance in Rome, you will meet with a kind and civil Reception: But when you shall fall into the Hands of the Vulgar, and become contemptible; they will throw you afide for a Prey to the Moths, or . transport you to 2 Utica; or perhaps employ you

^{*} Near the Statues of Janus and Vertumnus, which were plac'd in the Tuscan Street, there were a great many Book-Sellers.

² Utica, a City of Africa, made famous by the Death of Cato the Younger, who kill'd himself in this Place.

Ridebit monitor non exauditus: ut ille. Qui malè parentem in rupes protrusit asellum IS Iratus. quis enim invitum servare laboret? Hoc quoque te manet, ut pueros elementa docentem Occupet extremis in vicis balba senettus. Cum tibi sol tepidus plures admoverit aures; Me libertino natum patre, & in tenui re Majores pennas nido extendisse loquêris; Ut quantum generi demas, virtutibus addas: Me primis Urbis belli placuisse domique; Corporis exigui, præcanum, solibus aptum, Irasci celerem, tamen ut placabilis essem. Forte meum si quis te percontabitur ævum; Me quater undenos sciat implevisse Decembres, Collegam Lepidum quo duxit Lollius anno.

you to a better purpose in covering the Packets which go from hence to ! Lerida. How shall I then laugh at you for not following my Advice? like the Man in the Fable, who thrust his Ass down the Precipice, for being unruly; for who will ftay him that is minded to be gone? I foresee likewise, that it will be your Destiny to be thumb'd by some old stammering Schoolmaster, who in the Suburbs of the City teaches Boys to read. Whenfoe're the warm enlivening Sun shall bless you with a large and numerous Audience; be fure to acquaint them. that, tho' I was the Son of a Slave made free; yet by my Learning I improv'd my Fortunes and advanc'd my Condition. By this means you will add to my Merit, what you take from my Birth. You may tell 'em further; that I had the good Fortune to please the Greatest Men in Rome, both Generals and Statesmen; that my Stature was small; that my Hairs were gray before my time; that I lov'd to warm my felf in the Sun; and as for my Temper, that I was foon angry and foon pleas'd. If they ask my Age; fay that I was Four and Forty Years old, when Lollius and Lepidus were Confuls.

Ilerda, or Lerida, a City of Catalonia in Spain; in the Time of the Romans it was the Capital of that Part of Spain call'd Tarraconensis.



QUINTI HORATII FLACCI E P I S T O L A R U M

LIBER SECUNDUS.

EPISTOLA I.

Ad Augustum.



UM tot Sustineas & tanta negotia Solus,

Res Italas armis tuteris, moribus ornes,

Legibus emendes; in publica commoda peccem,

Si longo sermone morer tua tempora, Casar.

Romulus, & Liber pater, & cum Castore Pollux, 5
Post



HORACE'S EPISTLES. BOOK II.

EPISTLE I.

To Augustus.

May it please Your Majesty,



HILE You bear alone the Weight of the Empire, while You protect us by the Terror of Your Arms, and make all Italy compleatly happy by Your excellent Laws and more excellent Example: I shou'd

do an irreparable Injury to the Publick, shou'd I take up your time with a long Epiftle.

Romulus and Bacchus, Castor and Pollux.

See his History in the 4th Book of Diodorus Siculus.

Romulus, the first King and Founder of the City of Rome, A. M. 3301. was Brother of Remus, and Son of Rhea-Sylvia, the Daughter of Numitor. He reign'd 58 Years.

² Bacchus, the God of Wine, Son of Jupiter by Semele.

⁵ Caftor and Pollux, two Brothers, Sons of Jupiter and Leda, Wife to Tyndarus, they follow'd Jason to Colchis for the Conquest of the Golden Fleece; where they made themselves famous by their valiant Actions.

Post ingentia fata, Deorum in templa recepti, Dum terras hominumque colunt genus, aspera bella Component, agros assignant, oppida condunt; Ploravere suis non respondere favorem Speratum meritis. diram qui contudit hydram, Notaque fatali portenta labore subegit, Comperit invidiam supremo fine domari. Urit enim fulgore suo, qui prægravat artes Infra se positas: extinctus amabitur idem. Præsenti tibi maturos largimur bonores, Jurandasque tuum per numen ponimus aras, Nil oriturum aliàs, nil ortum tale fatentes. Sed tuus hoc populus sapiens & justus in uno, Te nostris ducibus, te Graiis anteferendo, Cætera nequaquam simili ratione modoque 20 Æstimat; &, nisi quæ terris semota, suisque Temporibus

do

ing Yo ne Bu

bi

m

ce

hi

you or obf ters

ers

Funo fubje veral the F

large

Pollux, having done many Great and Honourable Actions, were made Gods at last; but 'twas after they were dead: Tho' they spent their Days in doing Good to Mankind, in building Ciries, planting Colonies, dividing Lands, and in bringing cruel and destructive Wars to a happy Conclusion; yet such was the Ingratitude of the World, that they bitterly complain'd all the time they liv'd, that They did not meet with suitable Acknowledgments.

EVEN 'Hercules himself, who slew the Hydra, and was born to quell the Monsters of the Earth, found by fatal experience after all his Victories, that Envy was not to be conquer'd

but by Death.

HE that excells in any Art or Science, will most certainly be envy'd by those whom he excells; but when he dies, their Envy dies with him, his Rivals forget their former Hatred, and do Honour to his Memory.

SIR,

'TIS Your Felicity to be ador'd while living; to You we raise Altars, we swear by Your Divinity, and confess that the World has never seen, nor will it ever see your Equal. But tho' the Romans do you Justice in preferring you to all the Great Commanders, which Greece or Italy have ever produc'd; yet they do not observe the same just Measures in other Matters. They are grown such immoderate Lovers of Antiquity, that they cannot bear with

Hercules, Son of Jupiter by Alemena; By the Envy of Juno he narrowly escap'd Death; By her he was made subject to Eurystheus, at whose Command he perform'd several extraordinary things; One of which was the killing the Hydra, a Monster with Seven Heads. His Story is at large in Ovid and other Poets.

Temporibus defuncta videt, fastidit & odit : Sic fautor veterum, ut tabulas peccare vetantes, Quas bis quinque viri sanxerunt, fædera regum, Vel Gabiis vel cum rigidis æquata Sabinis, Pontificum libros, annosa volumina vatum, Distitet Albano Musas in monte locutas. Si, quia Graiorum sunt antiquissima quæque Scripta vel optima, Romani pensantur eadem Scriptores trutina : non est quod multa loquamur. 30 Nil intra est olea, nil extra est in nuce duri. Venimus ad summum fortunæ: pingimus atque Plallimus, & luctamur Achivis doctius unctis. Si meliora dies, ut vina, poemata reddit, Scire velim, chartis pretium quotus arroget annus. Scriptor ab hinc annos centum qui decidit, inter Perfectos, Boo

any to possess which Treat with the and the and the second ters the low the talk af persua

WE on: we ercifes greed of being of glad to Value thundre

Ancien Writer pute wi

Black.

from the

t The

^{&#}x27;em in Licalls 'em i first Book Libraries (2 Sybils,

their Prop cles, which 300 Crown in Sylla's T

any thing that is modern. They are so preposses in favour of the Ancients; that they swear, that the Laws of the Twelve Tables, which were enacted by the December; the Treaties of Peace which our Kings concluded with the Sabins and Gabii; the Rituals of the High Priests; the Books of the 2 Sybils; and other ancient Poets, were not writ by Men, but were dictated by the Muses upon the Top of Mount Alba. What if among the Gracian Writers the most ancient are the best, does it sollow that the Latin must be so too? They, who talk after so ridiculous a manner, may as well persuade us, that Black is White, and White Black.

We are now arriv'd to the highest Perfection: we sing, and paint, and perform our Exercises much better than the Gracians. 'Tis agreed on all Hands that Wine is the better for being old; if it be so with Poetry, I shall be glad to know what time is necessary, to give a Value to a Poem? Is an Author that died a Hundred Years ago to be rank'd among the Ancients or the Moderns? Is he a good or bad Writer? Some time must be settled or the Dispute will be endless. Rom. The Author that died a Hundred Years ago is undoubtedly Ancient.

The Body of the ancient Romans Laws was collected by the Decemviri, who were created for that purpose, from the Gracian Laws, A. U. C. 301. See an Account of 'em in Livy's History, Book 3. Chap. 33. and 34. where he calls 'em the Fons omnis publici privatique juris. Tully in his first Book de Oratore prefers 'em for their Wisdom to whole Libraries of the Philosophers.

² Sybils, Ten Heathen Virgins who were famous for their Prophesies. Their Books were a Collection of Oracles, which Sybilla Cumana sold to Tarquinius Superbas for 300 Crowns; they were lost when the Capitol was burnt in Sylla's Time, about 83 Years before Christ.

356

Perfectos, veteresque referri debet, an inter Viles, atque novos? excludat jurgia finis. Est vetus, atque probus, centum qui perficit annos. Quid? qui deperiit minor uno mense, vel anno, 40 Inter quos referendus erit? veteresne poëtas, An quos & præsens, & postera respuet ætas? Iste quidem veteres inter ponetur boneste. Qui vel mense brevi, vel toto est junior anno. Utor permisso, caudæque pilos ut equinæ Paullatim vello, & demo unum, demo & item unum: Dum cadat elusus ratione ruentis acervi, Qui redit in fastos, & virtutem æstimat annis: Miraturque nibil, nist quod Libitina sacravit. Ennius & Sapiens, & fortis, & alter Homerus, (Ut critici dicunt) leviter curare videtur, Quò promissa cadant, & somnia Pythagorea. Nævius in manibus non est, & mentibus hæret Pane recens: adeo sanctum est vetus omne poema. Ambigitur quoties uter utro sit prior; aufert Pacuvius docti famam senis, Accius alti;

Dicitur

Boon

cient, what time y mong fcenda conten Year b Hor. A Man w Hair, I afterwa felf, wh ty, and and exc Death, weak ar the Tra perswad and wha esteem'd they loo. why do] medies a have 'em

of a mod

of the an

I See Book 2 Navius,

first of whic Satyrical he i Means he wa ca, where he

³ Pacuvius little remain ces he made i

cient, and his Works are valuable. Hor. But what if he wants a Month, or a Year of the time you mention, will you not place him among the Ancients? Will you and your Descendants pass Sentence upon him as vile and contemptible? Rom. If only a Month or a Year be wanting, I shall reckon it as nothing. Hor. According to your Concession, like the Man who pluck'd off a Horse's Tail, Hair by Hair, I first take away one Year, then another, afterwards a Third, and fo on; till you your felf, who admire Vertue purely for its Antiquity, and think only those things to be valuable and excellent, which have been confecrated by Death, shall confess your Argument to be weak and unconclusive. Rom. Ennius believ'd the Transmigration of Souls, and was firmly perswaded that the Soul of Homer dwelt in him: and what was the Consequence? the Criticks esteem'd him as a Man of Sense and Spirit, they look'd upon him as a fecond Homer. But why do I mention Ennius? Even 2 Nævius's Comedies are yet extant among us; the Romans have 'em as perfectly by Heart, as if they were of a modern Date. It is still disputed which of the ancient Poets is the best; 3 Pacuvius is Aa 3 famous

See Book I. Sat. IV.

² Navius, the Author of several Latin Comedies, the first of which was acted at Rome, A. U.C. 519; being too Satyrical he incurr'd the Displeasure of Metellus, by whose Means he was banish'd the City, whence he retir'd to Utica, where he died A. U.C. 551.

³ Pacuvius was Nephew to Ennius. We have now so little remaining of him, that it is hard to say what advances he made in the Roman Satire.

Dicitur Afranî toga convenisse Menandro; Plautus ad exemplar Siculi properare Epicharmi; Vinsere Cacilius gravitate, Terentius arte.

Hos

viu Cha mi g

B failified

mag men doct in I

Qui Am Olyn 3 Olyn are

pref Still 4 ing Livi in th his med

guag way s cily, Anci have

rary all lo Rober famous for his deep Learning; ¹ Accius for Sublimity of Thought. 'Tis agreed that ² Afranius equals ³ Menander, and that ⁴ Plautus imitates ⁵ Epicharmus fo closely, that he never loses him out of fight. ⁶ Cacilius excells in Weight and A a 4 Matter;

I Accius, a Tragick Writer, contemporary with Pacuvius. Quintilian, Book 10. Chap. 1. gives them both this Character. Tragædiæ Scriptores Accius atque Pacuvius clarissimi gravitate sententarium, verboram pondere & auctoritate personarum. Cæterùm nitor & summa in excolendis operibus manus magis videri potest temporibus, quam ipsis defuisse. Virium tamen Accio plus tribuitur; Pacuvium videri doctiorem, qui esse docti assectant, volunt.

² Afranius, a Latin Poet, who writ feveral Comedies in Imitation of Menander, he was a Man of Wit and Sense. Quintilian blames him for his scandalous Management of Amours. He liv'd, according to Vossius, in the 170th

Olympiad.

3 Menander, a Comick Poet of Athens, born in the 109th Olympiad, he is faid to have written 108 Comedies, which are all lost, some few Fragments excepted. The Criticks prefer him to Aristophanes, both for his Judgment and

Stile; he was the Prince of New Comedy.

4 Plautus, a Comick Poet of Sarsina lin Italy, who, having spent all he had on Players Apparel, was fain for his Living to serve a Baker in turning a Hand-Mill. He died in the first Year of the 149th Olympiad. A great part of his Works is lost, we have yet remaining 20 of his Comedies; he was an absolute Master of the Roman Language, and was very happy in an ingenious and facetious way of Raillery.

5 Epicharmus, a Poet and Pythagorean Philosopher of Sicily, he compos'd several Comedies much esteem'd by the Ancients, and several other Pieces, which Plato is said to have converted to his own Use. He died A. R. 310.

⁶ Cæcilius, (Statius) a Comick Poet of Milan, Contemporary with Ennius; he writ several Comedies, which are all lost; the Fragments of some of them are collected by Robert Stephens.

Hos ediscit, & hos arcto stipata theatro 60 Spectat Roma potens; habet hos numeratque poetas Ad nostrum tempus, Livî scriptoris ab ævo. Interdum vulgus rectum videt : est ubi peccat. Si veteres ita miratur laudatque poëtas, Ut nibil anteferat, nibil illis comparet; errat: Si quædam nimis antique, si pleraque dure Dicere cedit eos, ignavè multa fatetur; Et sapit, & mecum facit, & Fove judicat æquo. Non equidem insector, delendaque carmina Lævi Esse reor, memini quæ plagosum mibi parvo 70 Orbilium dictare; sed emendata videri, Pulchraque, & exactis minimum distantia, miror: Inter quæ verbum emicuit si forte decorum, & Si versus paulo concinnior unus & alter; Injuste totum ducit venditque poema. 75

Indignor

nor thei a Bo plain forg that COTT and Verf Read

Bo

Ma

Po

the

act

pro we

rig

wro of t

Mo

con

mif Poe

thei

Styl

the

fron

that th they h Charac Reason

I T a Slav quaint in wr Autho Stile t

Matter; Terentius in Address. These are the Poets, whose Works the Romans learn by Heart; they throng the Theatre, when their Plays are acted; and these are the only Poets they approve, from the times of Andronicus to the Age we live in. Hor. The People are fometimes right in their Judgment, fometimes in the wrong. If they are so infatuated in favour of the Ancients, as to think that none of the Moderns furpass them, or can even stand in competition with them, I must say, they are mittaken; but if they will allow, that their Poems contain many obfolete Words; that their Expressions are mean and low, and their Style uneven; I will readily join with them, they are right in their Judgment.

I wou'd by no means be thought to take from the Ancients, what is justly due to them; nor do I condemn Old Lævius's Verses, I know their Value; my Master Orbilius, when I was a Boy, took such Care with his Ferula to explain them to me, that they will not easily be forgotten: But what I am most amaz'd at, is, that they wou'd impose them upon us for very

correct Poetry.

Ir there be in a Poem some proper Words and beautiful Expressions; if here and there a Verse or Two be smoother than the rest, the Reader is often so deceiv'd, as to be tempted to

I Terentius, a Comick Poet, born at Carthage, who being a Slave at Rome to Terentius Lucanus, by his Means got acquainted with Scipio and Lælius, by whom he was affifted in writing his Plays. Erasmus tells us, that there is no Author from whom we can better learn the pure Roman Stile than from this Poet; and it is further said of him, that the Romans thought themselves in Conversation when they heard his Comedies; he consin'd himself in all his Characters within the Bounds of Nature, and that is the Reason that he is so much admir'd.

Indignor quidquam reprehendi, non quia crassè
Compositum, illepidéve putetur, sed quia nuper;
Nec veniam antiquis, sed honorem & præmia posci.
Rectè necne crocum floresque perambulet Attæ
Fabula, si dubitem; clament periisse pudorem
80
Cuncti penè patres, ea cùm reprehendere coner,

Cuncti penè patres, ea cùm reprehendere coner, Quæ gravis Æsopus, quæ doctus Roscius egit: Vel quia nil rectum, nisi quod placuit sibi, ducunt; Vel quia turpe putant parere minoribus, &, quæ Imberbi didicere, senes perdenda fateri.

Jam Saliare Numæ carmen qui laudat, & illud,

Quod

buy it. There is nothing that fooner moves my Indignation, than when I hear a Book condemn'd, not for its Dullness or want of Delicacy, but purely because it was lately writ; and that Men are not content with our pardoning the Ancients, unless we also prefer 'em to the Moderns. If a Man shou'd but doubt whether Atta's Comedies deserv'd that Applause which they met with on the Theatre; the Roman Senators wou'd immediately cry out, What Impudence is this; how dare you be so bold as to cenfure what the famous 2 Afop, and the more celebrated 2 Roscius, have so often acted with so great Applause? This they do, either because they approve of nothing which does not pleafe them; or that they think it a Disgrace to be taught by those, who are younger than themfelves; or to acknowledge in their Old Age, that what they learn'd in their Youth is good for nothing.

He that commends the Poems of the 3 Salii, which

Years before Virgil was born; Horace ridicules the lameness of his Verses, by alluding to his Name, which signifies one that cannot stand upon his Feet.

² Æsop and Roscius were the most celebrated Actors among the Romans; Æsop excell'd in Tragedy, Roscius in Comedy.

³ Salii, an Order of Priests instituted by Numa to preserve the Brazen Target which fell from Heaven; Their
great Feast was in March, at which time they carry'd their
sacred Charge about the City: They were clad in a short
Scarlet Cassock, having round them a broad Belt class'd
with Brass Buckles; on their Heads they wore Copper
Helmets: In this manner they went with a nimble Motion, keeping just Measures with their Feet, and demonstrating great Strength and Agility by the various and
graceful Turns of their Body; they sang an old Set of
Verses call'd Carmen Saliare, to which our Poet alludes in
this Place.

Quod mecum ignorat, solus vult scire videri;
Ingeniis non ille favet; plauditque sepultis
Nostra sed impugnat, nos nostraque lividus odit.
Quòd si tam Graijs novitas invisa fuisset,
Quàm nobis; quid nunc esset vetus? aut quid baberet,
Quod legeret tereretque viritim publicus usus?

Ut primum positis nugari Græcia bellis
Cæpit, & in vitium fortuna labier æqua;
Nunc athletarum studiis, nunc arsit equorum;
Marmoris, aut eboris fabros, aut æris amavit;
Suspendit picta vultum mentemque tabella;
Nunc tibicinibus, nunc est gavisa tragædis;
Sub nutrice puella velut si luderet infans,
Quod cupide petiit, mature plena reliquit.

Quid placet, aut odio est, quod non mutabile credas?
Hoc paces babuere bonæ, ventique secundi.

Romæ dulce din fuit & solenne reclusa

Mane domo vigilare, clienti promere jura,

Scriptos nominibus rectis expendere nummos,

Majores audire, minori dicere, per quæ

Crescere res posset, minui damnosa libido.

Mutavit mentem populus levis, & calet uno

Scribendi

which were compos'd by Numa, and wou'd make us believe that he understands them; (tho' neither he nor my self know any thing of them) may pretend if he pleases to extol the Ancients; his real design is against the Moderns; he envies their Merit, and does all he can to bring us and our Writings into disgrace. Had this Humour prevail'd in Greece, had the Græcians been such implacable Enemies to every thing that was new, what Books wou'd be extant? What cou'd we read and study now?

THE Siege of Troy being happily ended, the Græcians began to mind nothing but Pleasure; Wealth and Plenty foon corrupted their Manners, and introduc'd a Fondness for Plays and Diversions. Wreftling and Horse-raceing were for a time the common Entertainment; then Sculpture and Painting by little and little gain'd upon their Affections. After some Progress in these two Arts, the Humour chang'd. and nothing but Plays and Musick pleas'd them; like a Child that lies in the Bosom of his Nurse, they were foon difgusted with those very Pleafures, which but just before they so passionately admir'd: fo inconftant are we in our Inclinations and Aversions. These were the Effects of Peace and Plenty.

In former times; 'twas a constant Practice among the Romans, (and they took no ordinary Pleasure in it) to wait for their Clients early in the Morning; to enquire out good Securities for their Money; to hear their Advice who were wifer than themselves; to instruct Young Men how to improve and manage their Fortunes to the best Advantage, and to moderate their Passions. But alas! how strangely are we chang'd from what we were! the Itch

Scribendi studio: pueri patresque severi Fronde comas vincti canant, & carmina dictant. 110 Ipse ego, qui nullos me affirmo scribere versus, Invenior Parthis mendacior, & priùs orto Sole, vigil calamum, & chartas, & scrinia posco. Navem agere ignarus navis timet : abrotonum ægro Non audet, nisi qui didicit, dare : quod medicorum est, Promittunt medici: tractant fabrilia fabri: Scribimus indocti doctique poemata passim.

Hic error tamen & levis hac insania quantas Virtutes habeat, sic collige: vatis avarus Non temere est animus: versus amat, boc studet unum; Detrimenta, fugas servorum, incendia ridet; Non fraudem socio, puerove incogitat ullam Pupillo; vivit siliquis, & pane secundo: Militiæ quanquam piger & malus, utilis urbi. Si das boc, parvis quoque rebus magna juvari, 125 Os tenerum pueri balbumque poëta figurat;

Torquet

T terity

B

of

So

wi

In

of: the

me

Sur

not

una

wil Phy pro

all :

fifie

pre ten

Ma

Ma fes;

awa

by

frau

unw

that

are] Sold Mer I of a but v fome dera Speal

of Poetry has infected all Persons; Fathers and Sons, Young and Old crown their Temples with Laurel, and affect to write Verses. Even I my felf, who have so often abjur'd the Name of Poet, am in this respect more Faithless than the Parthians; I no sooner awake, but I immediately call for Pen, Ink and Paper, tho' the Sun be not rifen.

HE that knows nothing of Navigation, will not take upon him to pilot a Ship; he that is unacquainted with the Vertues of Simples, will not eafily venture to prescribe to the Sick. Physicians and Artists apply themselves to their proper Business; but Learned and Unlearned, all alike, make Pretences to Poetry, and verfifie in abundance. This is the Folly of the present Age; but tho' it be a Folly it comes attended with feveral Vertues. I appeal to your The good Majesty, did you ever know a Poet a covetous Qualities Man? His Head is employ'd in making Ver- of a Poet. ses; if you tell-him, that his Servants are run away, that his House and Goods are destroyed by Fire, he is unconcern'd. He scorns to defraud his Bosom-Friend; and is guilty of no unwarrantable Practices against the Minor. that is left to his Care: Brown Bread and Peafe are his daily Food; he is indeed a very bad Soldier, but is nevertheless a very profitable Member of the Common-wealth.

If you will allow, that there is no Member of a Political Body, so mean and contemptible, but what may be serviceable to the Publick in some Station or other, the Poet is no inconsiderable Person. He teaches our Children to speak; he moulds and forms their tender Or-

The Parthians were particularly noted for their Dexterity in shooting behind them, as they fled. .

Torquet ab obscænis jam nunc sermonibus aurem ; Mox etiam pectus præceptis format amicis, Asperitatis & invidia corrector & ira: Rectè facta refert; orientia tempora notis 130 Instruit exemplis; inopem solatur & ægrum. Castis cum pueris ignara puella mariti Disceret unde preces, vatem ni Musa dedisset? Poscit opem chorus, & præsentia numina sentit; Cælestes implorat aquas doctà prece blandus; 135 Avertit morbos, metuenda pericula pellit; Impetrat & pacem, & locupletem frugibus annum. Carmine Dî superi placantur, carmine Manes.

Agricolæ prisci, fortes, parvoque beati, Condita post frumenta, levantes tempore festo 140 Corpus, & ipsum animum spe finis dura ferentem, Cum sociis operum pueris & conjuge fida, Tellurem porco, Silvanum lacte piabant, Floribus & vino Genium memorem brevis ævi. Fescennina per hunc Invecta licentia morem 145 Versibus alternis opprobria rustica fudit; Libertasque recurrentes accepta per annos

Lusit

the div fcei Pre der thei

Bo

gar

adm will forts not

do fo Peti ful: and

Dife Year is th the C

Char

II of old little. them Spirit labou their their !

to Ve tion o to the the fh

FRO their 7 faming cenninu tinu'd

gans, corrects their stammering, and inures them to a clear and distinct Pronunciation. He diverts'em from hearing any thing that is obfcene; he furnishes their Minds with excellent Precepts; he breaks their Humours, and moderates their Passions; he sings the Actions of their greatest Heroes, and relates in Verse such admirable Inftances of Piety and Vertue, as will be of Use to succeeding Ages. He comforts the Poor and relieves the Sick. If it were not for the Poer what wou'd our young Ones do for Anthems? They offer to the Gods their Petitions in Verle, and they are not unfuccefsful: In times of Drought they pray for Rain, and their Prayers are answer'd. They cure Diseases, divert Calamities, and crown the Year with Peace and Plenty. In a Word, fuch is the mighty Power of Verse, that it sooths the Gods of Heaven and Hell, they confess its Charms, and forget their Indignation.

IT was an usual Practice with the Clowns of old, who liv'd hard and were happy with a little, when their Harvest was got in, to feast themselves on Holidays; and to give their Spirits that Repose, which they so long had labour'd to enjoy. They met together with their Wives and Children, the Companions of their Labours; and having first sacrific'd a Sow to Vesta, and ador'd Sylvanus with a Libation of Milk; they offer'd Wine and Flowers to their Genius, who perpetually minds us of

the shortness of Life.

FROM hence this Custom of the Clowns in their Turns reproaching one another with defaming Rhimes, which was first begun at Fescenninum, spread thro' Italy; which Practice continu'd for several Years, and was no less inno-

Bh

Lusit amabiliter: donec jam sævus apertam
In rabiem cæpit verti jocus, & per honestas
Ire domos impunè minax. doluere cruento
Dente lacessiti: fuit intactis quoque cura
Conditione super communi: quin etiam lex
Pænaque lata, malo quæ nollet carmine quemquam
Describi. vertêre modum, formidine sustis
Ad bene dicendum delectandumque redacti.

Græcia eapta ferum victorem cepit, & artes
Intulit agresti Latio. sic horridus ille
Desluxit numerus Saturnius, & grave virus
Munditiæ pepulere: sed in longum tamen ævum
Manserunt, hodieque manent, vestigia ruris.

Serus enim Græcis admovit acumina chartis;

Bo

cent

Rail Fam Inverse pass who public dress which Man

their of D were and t and a GR

Reman

foon

among Roman barous had be into d ceeded was no their fo

a confi

being of Saturnius

we can of may fafe, and artle The Rom fort of the fame kind

cent than diverting; but at length these artless rustick Jests degenerated into down right Railing, and feveral Great and Honourable Families were infolently attack'd with bitter Invectives; who not being willing tamely to pass over such inhuman Treatment; others also who had escap'd, interesting themselves in so publick a Grievance; they petition'd for redress: Upon this a Law was presently enacted, which forbad all Persons to fall foul upon any Man's Reputation, upon pain of Death. This foon oblig'd the Satirifts of the Age to change their Style and manner of Writing; the Fear of Death extinguish'd their Malice; they were now constrain'd to speak well of others, and to write nothing but what was pleasing and agreeable, whether they wou'd or not.

GREECE being conquerd, by the Arms of the Remans, subdu'd its Conquerors, by introducing among them the Liberal Arts, with which the Romans were before unacquainted. The barbarous Language and ill sounding Verse, which had been in use from the Times of Saturn, fell into decay, and Elegance and Politeness succeeded in their Place. However, this Change was not so perfect, but that some Remains of their former Barbarity continu'd amongst them a considerable time, and we still see some Footsteps of it. It was very late before the Romans B b 2 apply'd

We have no certain Light from Antiquity by which we can discover what this Numerus Saturnius was; but we may safely conclude, that, like the Gracian, it was a rude and artless kind of Poetry, without Feet or Measure. The Romans had a Custom of reproaching each other in a fort of tunable hobling Verse, and they answer'd in the same kind of gross Raillery; their Wit and their Musick being of a Piece. Some are of Opinion that this Numerus Saturnius was the same as the Fescennine.

Et post Punica bella quietus, quærere cæpit, Quid Sophocles & Thespis & Aschylas utile ferrent : Tentavit quoque rem si dignè vertere posset; Et placuit sibi, natura sublimis, & acer: 165 Nam spirat tragicum satis, & feliciter audet : Sed turpem putat inscitus metuitque lituram.

Creditur, ex medio quia res arcessit, habere Sudoris minimum; sed habet comadia tanto

andia dos suas servicios malities

to an indicate the boundary of their Mades

Plas

the V thing I Th Greece, carry'd Hymn: have fo

Boo

app

it w (Ron

bega

I Th

amo gedi

Romo very

py in Misf

wher

Corr So thing cters

introdu peated 2 Æ tempor Sixty S only ar

his Ima Places | Year of which Twenty

dy. H had a gi Sola S

He make him and apply'd themselves to read the Greek Authors; it was not till after the Destruction of Carthage, (Rome then enjoying a perfect Peace) that they began to enquire into the Excellencies of Thespis, 2 Aschylus, and 3 Sophocles. Some among them attempted to translate their Tragedies, nor were they unsuccessful; for the Romans are naturally of a losty Genius, and very sit to write Tragedy; they are very happy in Attempts of this kind; but this is their Missortune, that they think it beneath them, when any thing is once written, to make any Corrections.

Some are of Opinion, that 'tis a very easie thing to write a Comedy, because its Characters are low and mean, and are taken from the Vulgar; but let me assure them, that nothing in Nature is more difficult; and the Difficulty

Thespis, a Tragick Poet of Icaria, a Town of Attica in Greece, slourish'd A. M. 3050. In his time Tragedy was carry'd on by a set of Musicians and Dancers, who sung Hymns in Praise of Bacchus: He, that the Dancers might have some respite, and the Audience some other Diversion, introduc'd an Actor, who, after every second Song, repeated some Discourse upon a Tragical Subject.

² Æschylus, an Athenian Tragick Poet of Eleuss, Contemporary with Pindar in the 63d Olympiad. He writ Sixty Six Plays, was Vistor in Thirteen, of which Seven only are extant. He had a noble Boldness of Expression, his Imaginations were losty and heroick, but in some Places he is daring to Extravagance.

3 Sophocles, a Tragick Poet, born at Athens in the second Year of the 71st Olympiad. He writ 123 Tragedies, of which Seven only are extant. He was Victor Four and Twenty Times; he added much to the perfecting Tragedy. He was a Person of an extraordinary Genius; Virgil had a great Esteem for him.

Sola Sophocleo tua Carmina digna Cothurno. Ecl. 8. v. 10. He makes in this Verse a particular Distinction between him and all the other Tragick Poets. Plus oneris, quanto veniæ minus. aspice, Plautus 170 Quo pacto partes tutetur amantis ephebi; Ut patris attenti, lenonis ut insidiosi; Quantus sit Dossennus edacibus in parasitis; Quam non aftricto percurrat pulpita socco: Gestit enim nummum in loculos demittere; post boc Securus, cadat, an recto stet fabula talo. 176

Quem tulit ad scenam ventoso gloria curru, Exanimat lentus spectator, sedulus inflat : Sic leve, sic parvum est, animum quod laudis avarum Subruit ac reficit. valeat res ludicra, si me 180 Palma negata macrum, donata reducit opimum.

Sæpe etiam audacem fugat hoc terretque poëtam; Quod numero plures, virtute & bonore minores, Indocti, stolidique, & depugnare parati, Si discordet eques, media inter carmina poscunt Aut ursum, aut pugiles : his nam plebecula gaudet. Verum equiti quoque jam migravit ab aure voluptas

Omnis,

Theory Property Spark T.

all a great Educate fact

B

fic

Ou

re

the

Fa Pa

fro

the De

had the

or

am

fit o

ing

por and will

ly a

the thei

the

wel

wit B

hear

that Peri fequ time or t Mer

The with

free forfa ficulty arises from our being so very severe in our Criticisms upon it. Consider how Plautus represented the Follies of a passionate Lover, the Characters of a Pimp and of a covetous Father. Observe how Dorsennus describes his Parasites, and yet these Characters are very far from being exact. It is but too evident from their negligent Writing, that their principal Design was to get Money; which when they had once got, they never more concern'd themselves, whether their Comedies pleas'd or not.

Nothing is more killing to a Poet, who is ambitious of Glory, than to see the Spectators sit cold and unconcern'd when his Play is acting; but if they are attentive, how is he transported? He is always floating between Hopes and Fears, insomuch that every little Accident will either raise or deject his Spirits, who vainly affects the Praises of the People. If this be the Fate of those who write for the Stage; if their Happiness or Unhappiness depends on the Favour of the inconstant Multitude; farewel Plays! may I never have any thing to do with the Theatre!

But there is another thing which often difheartens the most daring Poets; and that is, that the greatest part of the Audience being Persons of no Distinction or Merit, and consequently very soolish and ignorant, will sometimes in the middle of an Act call for the Bears or the Gladiators; and are ready to sight the Men of Quality if they offer to oppose them. The Common People are strangely delighted with such Sights as these; nor are the Gentry free from the Insection, who have universally forsaken the agreeable and more lasting Plea-B b 4

Bo

fui va

te

is M

aft

H

an

til

at he

A

Di

ill rai

po

he

of Di

fig

wh

wo ref

25

up

W T

liv' and Th

376

Omnis, ad ingratos oculos, & gaudia vana. Quattuor aut plures aulæa premuntur in boras; Dum fugiunt equitum turmæ, peditumque catervæ: Mox trabitur manibus regum fortuna retortis; Esseda festinant, pilenta, petorrita, naves; Captivum portatur ebur, captiva Corinthus. Si foret in terris, rideret Democritus; seu Diversum confusa genus panthera camelo, 195 Sive elephas albus vulgi converterit ora. Spectaret populum ludis attentius ipsis, Ut sibi præbentem mimo spectacula plura: Scriptores autem narrare putaret asello Fabellam surdo. nam quæ pervincere voces Evaluere sonum, referunt quem nostra theatra? Garganum mugire putes nemus, aut mare Tuscum; Tanto cum strepitu ludi spectantur, & artes, Divitiæque peregrinæ : quibus oblitus actor Cum stetit in scena, concurrit dextera lævæ. Dixit adhuc aliquid? Nil sane. Quid placet ergo? Lana Tarentino violas imitata veneno.

AG

fure of the Ear, for that of the Eye, which is

vain and transitory.

IT frequently happens, that the Play is interrupted for four or five Hours, and nothing is to be feen upon the Stage but a confus'd Multitude of Horse and Foot, all in Disorder: after this you fee a Captive Prince with his Hands behind him; next follow Chariots, Litters and Carriages; then Vessels and Cities and Ivory Statues are carried in Triumph. Democritus were living, he wou'd laugh heartily to see the People so strangely transported at the fight of a Leopard or White Elephant; he wou'd confider the People rather than the Actors, as most likely to give him the greatest Diversion. He wou'd say, that the Poets were very ill employ'd in writing Comedies for an ignorant Multitude; 'tis like telling a Story to a poor deaf Ass, for how can an Actor possibly be heard, when the Theatre rings with the Clamours of the People, and is nothing but Confusion? Did you but hear the Noise they make at the fight of the Persian Embroider'd Habits, with which the Players are gorgeously array'd, you wou'd compare it to the Roarings of the Forrest of Garganus, or of the Tuscan Sea. As soon as an Actor thus magnificently adorn'd appears upon the Stage, they clap their Hands in Ad-Has he faid any thing? Not a miration. Whence then are these Applauses? 'Tis because the Player is cloath'd in Purple.

Bur

Democritus, a Philosopher called Abderites, because he liv'd at Abdera; he continually laugh'd at the Weakness and Vanity of Men, as designing a thousand ridiculous Things; when he believ'd that all things depended upon meer Chance, and a casual Concourse of Atoms. He died in the 104th Olympiad.

EPIST. I.

Ac ne fortè putes, me, quæ facere ipse recusem,
Cùm restè trastent alii, laudare malignè;
Ille per extentum funem mibi posse videtur,
Ire poeta, meum qui pestus inaniter angit,
Irritat, mulcet, falsis terroribus implet,
Ut magus; & modò me Thebis, modò ponit Athenis.

Verum age, & his, qui se lectori credere malunt,
Quam spectatoris fastidia ferre superbi,
Curam impende brevem; si munus Apolline dignum
Vis complere libris, & vatibus addere calcar,
Ut studio majore petant Helicona virentem.

Multa quidem nobis facimus mala sæpe poetæ,

(Ut vineta egomet cædam mea) cùm tibi librum 220

Solicito damus, aut fesso: cùm lædimur, unum

Si quis amicorum est ausus reprendere versum:

Cùm loca jam recitata revolvimus irrevocati:

Cùm lamentamur non apparere labores

Nostros, & tenui deducta poemata filo: 225

Cùm speramus eò rem venturam, ut simul atque

Carmina rescieris nos singere, commodus ultro

Arcessas,

Cacy In fl

Bo

M

bed

vei

fior

an Te int

me

or are

if y

bui

Boo a go Mo

and

the

tem

con

ting Poe

wea

tend

as to

Poe

that fenfi and

But lest you shou'd suspect me guilty of Malice in the Praises I give those Poets, whose Plays have been well receiv'd upon the Stage, because I my self have no Inclination to that way of Writing; I do not deny but that it is very difficult for a Poet fo to touch the Palfions as to move them as he pleases; who, like an Enchanter, can fill my Breast with Joy and Terror, provoke my Rage, and footh me again into Kindness and Compassion; who can carry me from the Theatre, and place me at ! Thebes or 2 Athens as he will. Such Writers as thele are worthy of your regard; but, Mighty Prince, if you defire to fill the Library which you have built in Honour of Apollo with choice good Books; if you design to inspire the Poets with a generous Emulation to ascend the height of Mount Parnassus, whose Top is always Green and Flourishing; let not those be neglected, who choose rather to submit their Works to the Reader's Censure, than hazard the Contempt of an insolent Spectator. 'Tis readily confess'd, That we Poets are infinitely wanting to our felves, in presenting you with our Poems at improper times, when you are either weary, or busie with Affairs of State; in pretending to be angry, when a Friend is so free as to play the Critick upon one of our Verses; in repeating some Passages as we read our Poems, tho' unask'd to do fo; in complaining that those who read our Compositions are not sensible of the mighty Pains we have taken; and that the Beauty of our Address and Delicacy of Expression are lost upon them. Lastly, In flattering our felves, that as foon as you hear

Thebes a City of Greece in Baotia.

² Athens, See Book I. Sat. I.

Arcessas, & egere vetes, & scribere cogas. Sed tamen est operæ precium cognoscere, quales Ædituos habeat belli spectata domique 230 Virtus, indigno non committenda poeta. Gratus Alexandro regi Magno fuit ille Charilus, incultis qui versibus & male natis Rettulit acceptos, regale numisma, Philippos. Sed veluti tractata notam labemque remittunt 235 Atramenta, fere scriptores carmine fædo Splendida facta linunt, idem rex ille, poëma Qui tam ridiculum tam care prodigus emit, Edicto vetuit, ne quis se, præter Apellem, Pingeret, aut alius Lysippo cuderet æra 240 Fortis Alexandri vultum simulantia, quòd si Judicium subtile videndis artibus illud Ad libros, & ad hac Musarum dona vocares; Bæotum in crasso jurares aere natum. At neque dedecorant tua de se judicia, atque 245 Munera, quæ multa dantis cum laude tulerunt, Dilecti tibi Virgilius Variusque poetæ; Nec magis expressi vultus per abenea signa, Quam

now as moon as

he

Bo

wh to pro

be

tha for lea

on rel for

Pa an St

ex wa in

in

of

St

ing lai

L

th M fu hear a Character of our Works, you will immediately fend for us, give us good Penfions,

and command us to go on.

IT is worth your while to know, Great Prince, who is fit to record Your Glorious Actions, and to transmit them down to Posterity in their proper Lustre; that no mean Poet may ever be honour'd with fo Noble an Employment. Alexander had fo great an Esteem for Charilus, that he gave him a confiderable Sum of Money for a very bad Poem. But as Ink, when spilt, leaves a Stain behind it, so the Greatest Actions lose much of their Splendor when dully related. The same Alexander, who paid so dear for a foolish Poem, made a Law that no other Painter but 2 Apelles shou'd attempt his Picture; and that none but 3 Lysippus shou'd design his Statue. Now if this Prince, who had so fine and excellent a Tafte for Painting and Sculpture, was to be confider'd only as to his Judgment in Poetry, one wou'd fwear that he was born in the foggy stupifying Climate of Baotia. But you, Augustus, have no reason to be asham'd of the Choice you made of Varius and Virgil. nor of your Grace and Bounty to them. Statuaries, 'tis confess'd, are sometimes very happy in expressing the Lines and Features of their

2 Apelles, the Prince of Painters, born at Cos, in the

112th Olympiad.

Alexander surnam'd the Great, King of Macedon, having conquer'd Darius at Guagamela, Oct. 1st. A. M. 3620. laid the Foundation of the Gracian Empire.

³ Lysippus, a famous Statuary of Sicyone; he was first a Locksmith, which he soon quitted to apply himself to that of Statuary. He made several Statues of Alexander the Great, and of all his most beloved Favourites, which Metellus brought along with him to Rome, after having subdued Macedonia to the Roman Empire.

Quam per vatis opus mores animique virorum Clarorum apparent : nec sermones ego mallem Repentes per humum, quam res componere gestas, Terrarumque situs, & flumina dicere, & arces Montibus impositas, & barbara regna, tursque Auspiciis totum confecta duella per orbem, Claustraque custodem pacis cobibentia Fanum, 255 Et formidatam Parthis, te principe, Romam : Si quantum cuperem, possem quoque. sed neque parvum Carmen majestas recipit tua; nec meus audet Rem tentare pudor, quam vires ferre recusent. Sedulitas autem, stulte quem diligit, urget; 260 Præcipue cum se numeris commendat & arte. Discit enim citius, meminitque libentius illad Quod quis deridet, quam quod probat & veneratur. Nil moror officium quod me gravat : ac neque ficto In pejus vultu proponi cereus usquam, 265 Nec pravè factis decorari versibus opto: Ne rubeam pingui donatus munere, & und Cum scriptore meo, capsa porrectus aperta, Deferar in vicum vendentem thus & odores,

Et

Bo thei nou and

Mir

and wou quer you Bark

Wor ple I we Part my

Worthe too interis me bein

Sub

rits of part do I

form than men and

little laid the their Heroes; but the Poets express their Honourable Actions, they paint their Vertues, and draw the more charming Beauties of their

Minds to a great Perfection.

IF my Abilities were equal to my Wishes, I wou'd lay aside Satire and attempt your Great and Immortal Actions in Immortal Verse. I wou'd then describe the Nations you have conquer'd; the Rivers you have pass'd; the Forts you have built on the highest Mountains; the Barbarous Kings whom you have fubdu'd; and the Victories you have gain'd throughout the World. I wou'd tell how you shut the Temple of Fanus, and gave Peace to the Univerfe. I wou'd fing how Rome grew formidable to the Parthians when you was Emperor; but alas! my Numbers are much too low for fo great a Subject, nor have I the Vanity to engage in a Work, which I am not able to perform. 'Tis the Fault of many a well-meaning Man to be too officious, and to do a Disservice where he intended a Favour; and a Poet, of all others, is most apt to offend in this Particular; Meri being more dispos'd to learn and remember that which is ridiculous, than that which merits their Praise and Commendation. For my part I have no regard for fuch Services: Nor do I desire that any one under pretence of honouring me, shou'd draw my Picture more deform'd than the Original; much less wou'd I thank him for writing ill Verses in my Commendation. I shou'd blush at such a Present, and be in a terrible Consternation, lest in a little time both my felf and Poet shou'd be laid at length in an open Box, and carry'd to the Street where the Romans fell Incense, Perfumes.

Et piper, & quidquid chartis amicitur ineptis. 270

EPISTOLA II. Ad Julium Florum.



LORE, bono claroque fidelis amice Neroni, Si quis fortè velit puerum tibi vendere

Tibure vel Gabiis, & tecum sic agat : " Hic &

- " Candidus, & talos à vertice pulcher ad imos,
- Fiet eritque tuus nummorum millibus octo;
- C Verna ministeriis ad nutus aptus heriles,

natum

- Literulis Græcis imbutus, idoneus arti
- " Cuilibet : argillà quidvis imitaberis udà :
- " Quin etiam canet indoctum, sed dulce bibenti :
- Multa fidem promissa levant, ubi pleniùs æquo 10
- " Laudat venales, qui vult extrudere, merces.
- " Res urget me nulla : meo sum pauper in ære.
- " Nemo hoc mangonum faceret tibi : non temere à me
- " Quivis ferret idem: semel bic cessavit; &, ut fit,
- In scalis latuit metuens pendentis habenæ.
- Des nummos, excepta nibil te si fuga lædat.

Ille ferat precium, panæ securus, opinor.

Prudens emisti viciosum : dicta tibi est lex.

Insequeris

fume

Boo



you: tion; me F pretty not a has le thing canno but h very to bre a Ma comm no oc Iowe ule yo thus f deed] in fue whipt

I Tin

take h

fumes, Pepper, and all forts of Ware, which are usually wrapt up with impertinent Poems.

EPISTLE II.

To Julius Florus.

D

EAR Florus, Thou intimate Friend of the Great and Good Tiberius; Suppose a Merchant was to sell you a Boy, that was born at Tivoli or Gabii, and shou'd thus address

you: He is Fair, Beautiful and of just Proportion; to make but one Word with you, give me Fifty Guineas and he is yours; he is a very pretty tractable Boy, and is fo diligent, that not a Motion of your Eye can escape him; he has learnt a little Greek, and is fit for every thing; you may mould him as you please: I cannot faymuch as to his Judgment in Singing, but his Voice is fweet and entertaining. I know very well that large Commendations are apt to breed Suspicion in the Buyer; it looks as if a Man wanted to put off his Ware, when he commends it beyond all measure: But I have no occasion to sell mine, tho' I am poor, yet No other Merchant wou'd I owe nothing. use you so kindly as I do, nor wou'd I deal thus freely with any but your felf. Once indeed he neglected his Duty, and, as its natural in such Cases, hid himself for fear of being whipt; if you can pardon this small Omission, take him, or leave him. After this Preamble, Cc the

I Tivoli, fee Book II. Sat. IV.

Insequeris tamen bunc, & lite moraris iniqua.

Dixi me pigrum proficiscenti tibi, dixi

Talibus officiis prope mancum: ne mea sævus

Jurgares ad te quòd epistola nulla veniret.

Quid tum profeci, mecum facientia jura

Si tamen attentas? quereris super boc etiam, quòd

Exspectata tibi non mittam carmina mendax.

Luculli miles collecta viatica, multis

Ærumnis lassus dum noctu stertit, ad assem

Perdiderat: post hoc vebemens lupus, & sibi & hosti

Iratus pariter, jejunis dentibus acer,

Præsidium regale loco dejecit, ut aiunt,

Summè munito, & multarum divite rerum.

Clarus ob id factum, donis ornatur honestis,

Accipit & bis dena super sestertia nummûm.

Fortè sub hoc tempus castellum evertere prætor

Nescio quod cupiens, hortari cæpit eundem

Verbis, quæ timido quoque possent addere mentem:

Воок

the Se told you buy his chant, him.

The from n was a above Precau you he to little my fe

plain o

Verses

AS

dergor little I he had most d mad w the E Fort, in a co felf fa as he o time : Maste level v

> quence against Kingdo

King of

dier ir pable Refoli the Seller may fafely take your Money; he told you his Faults, and you were contented to buy him; and yet you purfue this honest Merchant, and unjustly commence a Suit against him.

This is just my Case; when you parted from me last, I gave you to understand that I was an idle lazy Fellow, and that I hated above all things to write Letters: I took these Precautions to prevent your being angry, if you heard not from me; but I find they were to little purpose, all that I can say to justifie my self signifies nothing; you likewise complain of my Neglect, in not sending you the

Verses according to my Promise.

A Soldier of Lucullus's Army, who had undergone a great many Hardships in getting a little Money, was rob'd, as he slept, of all that he had; the thought of his Loss made him almost distracted; like a famish'd Wolf, he was mad with himfelf, and no less enrag'd against the Enemy: in a word, he attack'd a little Fort, took it Sword in Hand, and found therein a confiderable Booty. Having made himfelf famous by fo gallant an Action, he was, as he deferv'd, very liberally rewarded. Some time after, his General, having a Mind to be Master of another Fort, which he defign'd to level with the Ground, address'd the same Soldier in very moving Terms, such as were capable of inspiring a Coward with Bravery and Refolution, to go upon the Attack. "Go, said

Lucullus, a Person of great Wealth, Valour and Eloquence; he was chosen Consul to carry on the War against Mithridates, whom he soon forc'd to abandon his Kingdom, and betake himself to his Son in Law Tigranes King of Armenia.

I bone, quò virtus tua te vocat : i pede fausto, Grandia laturus meritorum præmia. quid stas? Post bæcille catus, quantumvis rusticus, Ibit, Ibit eò, quò vis, qui zonam perdidit, inquit.

40

Romæ nutriri mibi contigit atque doceri, Iratus Graiis quantum nocuisset Achilles. Adjecere bonæ paulo plus artis Athenæ: Scilicet ut possem curvo dignoscere rectum, Atque inter silvas Academi quærere verum. Dura sed emovere loco me tempora grato; Civilisque rudem belli tulit æstus in arma, Cæsaris Augusti non responsura lacertis. Unde simul primum me dimisere Philippi, Decisis humilem pennis, inopemque paterni Et laris & fundi, paupertas impulit audax Ut versus facerem : sed, quod non desit, habentem, Quæ poterunt unquam satis expurgare cicuta, Ni melius dormire putem, quam scribere versus?

Singula de nobis anni prædantur euntes; 55 Eripuere jocos, venerem, convivia, ludum;

sada tina vicina, or illala

and depleted to be be and about p

Tendunt

not g **fmar** has lo where went lopby : to dif in m their Civil able l fough fensib Army betoo Fortu Wing in La cumft and d in Po peten Madr felf, t I was Love taime Time the S

Boo

er he

yo

per

IT

is alm

I Ph defeate were o

"he, my Soldier, where your Courage calls you; go and conquer, and expect a Recompence great as your Merits. Why do you not go? The Soldier, tho' a Peafant, made this fmart Reply; Let him go on the Attack who

has loft his Money.

IT was my Felicity to be educated at Rome. where I read Homer's Iliads. From thence I went to Athens to learn the Principles of Philo-Sopby and Geometry, where I was instructed how to distinguish a right Line from a crooked; and in my Conversation with the Academicks in their Groves, to enquire after Truth. The Civil Wars foon forc'd me to leave this agreeable Retirement; I ferv'd under Brutus, who fought against Augustus, but was soon made lensible that all Resistance was in vain. Army being routed at the Battle of Philippi, I betook my felf to a shameful Flight; My Fortunes were then in a low Condition; my Wings were clipt; I had no Inheritance either in Land or Houses: Under these hard Circumstances, Poverty, which is always bold and daring, put me upon trying my Faculty in Poetry; but now I am posses'd of a competent Fortune, it wou'd be an unaccountable Madness in me, when I may quietly enjoy my felf, to difturb my Brains with making Verses. I was formerly of a gay and chearful Temper; Love and Pleasure were my constant Entertaiment; What a wonderful Alteration has Time made in me! I have now no Relish of the Sweets of Life, my Passion for the Muses is almost extinct; 'tis with no small Difficulty

Philippi, a City of Macedon, near this Place Pompey was defeated by Cafar, A. U. C. 706. and Brutus and Caffius were overcome by Augustus and Marcus Antonius, 712.

Tendunt extorquere premata, quid faciam vis?

Denique non omnes eadem mirantur amantque,
Carmine tu gaudes: hic delectatur iambis;
Ille Bioneis scrmonibus, & sale nigro.
60
Tres mihi convivæ prope dissentire videntur,
Poscentes vario multum diversa palato.
Quid dem? quid non dem? renuis tu quod jubet alter:
Quod petis, id sanè est invisum acidumque duobus.

Præter cætera, me Romæne poëmata censes
Scribere posse, inter tot curas totque labores?
Hie sponsum vocat, bic auditum scripta, relictis
Omnibus officiis: cubat bic in colle Quirini,
Hic extremo in Aventino; visendus uterque.
Intervalla vides bumane commoda, Verum
Puræ sunt plateæ, nibil ut meditantibus obstet.
Festinat calidus mulis gerulisque redemtor:
Torquet nunc lapidem, nunc ingens machina tignum:
Tristia robustis luctantur sunera plaustris:
Hac rabiosa sugit canis, bac lutulenta ruit sus.
I nunc, & versus tecum meditare canoros.
Scriptorum chorus omnis amat nemus, & sugit urbes,
Rite cliens Bacchi somno gaudentis & umbrâ.
Tu me inter strepitus nocturnos atque diurnos

Philippi, a City of Macedon, near this Place Periody was defeated by Cafar, A. U. C. voo and Evalue and Caffine

Kere overcome by sugglan and Marcas Salonian 713.

that I kind a is ano fion to about bicks, and h are] must pleaf you 1 Besid a Ma fo mi be Su afide The on t each

Boo

will and to ditate ous; fwear an E atternatty you, those

like love rejoi wou

Apoll

mid

that I preserve some remainder of it. Be so kind as to tell me what I must do. But there is another thing which gives me a great Averfion to Poetry; I mean Mens different Taftes about it. One is for Lyricks, another for lambicks, a third is pleas'd with nothing but Satire; and how is it possible to gratifie them all? Here are Three Guests of different Palates; what must I do for your Satisfaction? that which pleases him, displeases you; and that which you like is equally distastful to the other Two. Besides all this, how do you think it possible for a Man to write Verses at Rome, in the midst of To much Hurry and Business? One asks me to be Surety for him; Another desires I wou'd lay aside Business, and hear him repeat his Poetry: The one dwells on Mount Quirinal, the other on the Aventine, a considerable distance from each other, and yet both must be visited. You will possibly reply, that the Streets are free. and that there I have Liberty enough for Meditation. Yes truly, they are very commodious; here you meet an Undertaker all in a fweat, with his Mules and Porters; there creaks an Engine; here Carmen and Mourners that attend at Funerals encounter each other; there a mad Dog comes foaming along, or a nafty Sow all over Mire runs gruntling by you, and bespatters you as she passes. Let those make Verses here that can; the Sons of Apollo hate nothing fo much as a City-Life; like Bacchus, the God whom they adore, they love the Fields and Woods and Forrests, and rejoice to fleep in cooling Shades. Why then wou'd you have me attempt to write in the midst of so much Noise and Clamour? alas! here is no fuch thing as Quietness; Day and Cc4

Vis canere, o non tacta sequi vestigia vatum? 80
Ingenium, sibi quod vacuas desumsit Athenas,
Et studiis annos septem dedit, insenuitque
Libris o curis, statuâ taciturnius exit
Plerumque, o risu populum quatit: bic ego rerum
Fluctibus in mediis, o tempestatibus Urbis, 85
Verba lyra motura sonum connectere digner?

Frater erat Romæ consulti rhetor; ut alter
Alterius sermone meros audiret honores:
Gracchus ut hic illi foret, huic ut Mucius ille.
Qui minus argutos versat furor iste poëtas?
Carmina compono, hic elegos; mirabile visu,
Sacratumque novem Musis opus. aspice primum,
Quanto cum fastu, quanto molimine circumspectemus vacuam Romanus vatibus ædem.
Mox etiam (si forte vacas) sequere, & procul audi, 95
Quid ferat, & quare sibi nectat uterque coronam.
Cædimur, & totidem plagis consumimus hostem,

Lento

Boo

I ho entI has of t most that publ

by t I, w rour shou

a La tinu the fo f was the Obl

will Wor a lit lear

Ten

to t

are act t

> Celel of ra

ful, (had to calls best little)

Night the Confusion is the same; how then can Ihope to tread in the unbeatenSteps of the ancientPoets, and to sing like them? If a Person, that has spent Seven Years at Athens, (which is one of the sinest Retirements in the World, and most proper for Study) and done nothing all that time but pored upon Books, appears in publick like a walking Statue, and is derided by the People; what Hopes can you have, that I, who live in a perpetual Hurry, and am surrounded, as it were with Storms and Tempests, shou'd tune my Numbers to the Lyrick Strain?

THERE were two Brothers at Rome, the one a Lawyer, the other a Rhetorician, who continually prais'd each other. The Orator call'd the Lawyer 1 Gracebus; the Lawyer, in return for fo fine a Complement, said that the Orator was a fecond 2 Mutius. Do not we Poets do the same? I write Odes; Another writes Elegies. Observe, if you please, with what Vanity and Confidence we cast our Eyes round Apollo's Temple; a Work truly wonderful, and facred to the Muses: We complain that his Library will always be destitute of Latin Poets till our Works are there. If you are at leafure, come a little nearer and listen to our Verses; and learn why we give the Bays to each other. We are nothing but Flattery: If at any time we act the Critick, we do it in a foft and gentle man-

Gracehus, the Son of Tieus Sempronius Gracehus, by the Celebrated Cornelia Daughter of Scipio; He was a Person of rare Parts and admirable Eloquence.

² Q. Mutius Scavola, a famous Lawyer and Roman Conful, Governor of Asia; he compos'd many Works, and had the Reputation of an accomplish'd Orator. Cicero calls him the most Eloquent of all the Lawyers, and the best Lawyer of all the Orators. He was murder'd during the Wars between Marius and Sylla; A. U. C. 672.

Lento Samnites ad lumina prima duello. Discedo Alcæus puncto illius; ille meo quis ? Quis, nisi Callimachus? si plus adposcere visus; 100 Fit Mimnermus, & optivo cognomine crescit. Multa fero, ut placem genus irritabile vatum, Cum scribo, & Supplex populi suffragia capto: Idem, finitis studiis, & mente recepta, Obturem patulas impunè legentibus aures. 105

Ridentur mala qui componunt carmina: verum Gaudent scribentes, & se venerantur, & ultro, Si taceas, laudant quidquid scripsere, beati. At qui legitimum cupiet fecisse poema, Cum tabulis animum cenforis sumet bonesti : Andebit quæcunque parum splendoris babebunt, Et sine pondere erunt, & bonore indigna ferentur, Verba movere loco; quamvis invita recedant, Et versentur adbuc intra penetralia Vestæ: Obscurata diu populo bonus ernet, atque Proferet in lucem speciosa vocabula rerum, Quæ priscis memorata Catonibus atque Cethegis,

with the marriage of the Commence of the married to the contract of the commence of the contract of the contra

May a famous Lower and Rooms Con-

Colebrated Country Daughter of Cales with was a Terror

int, Governor it was be compored trany Works, and

and the Reputation of an accomplish a Orator, Ciera

cally here the word Cloquent of all the Lawyers, and the

both I survey on III is through the was milder'd during

the Wors In well consume give A D C 675

of rame Party and administrate Dioquesics

Nune

Foils i 2 A 3 C

m

wi

H

tu an

fay

Po the

the

thi

hav gai tol

No

a N

moi OWI

ther

tion

wre Mer

act t

a gi Stre

ctan

neve

feve old V

Favou Elegies not ma le Feure Learnin

manner; like the ! Samnite Gladiators, who will fight a whole Day without being Wounded. He protests that I am a second 2 Alcaus; in return to his Civilities I call him 3 Callimachus; and left that Title shou'd not be sufficient, I fay he's Mimnermus, or what he pleases. The Poets are a fort of People eafily provok'd; and therefore when I write and defign to engage the Suffrages of the Multitude, I endure any thing, to keep them in Temper: But now, having bid adieu to Poetry, and enjoying again the Use of my Reason, I am fully resolv'd to listen no longer to their tedious Repetitions. Nothing certainly is more ridiculous than for a Man to write ill Verses; but Poets for the most part are so strangely delighted with their own Productions, that they admire and adore them; if you fay nothing in their Commendation, they themselves will praise them; how wretched foever their Poetry be, they, happy Men, are fatisfied with it.

HE that wou'd write a regular Poem, must act the Critick upon himself; he must retrench a great many Words, which have neither Strength nor Beauty in them, whatever reluctance he finds to do so. Though his Poem has never seen the Light; he must not be the less severe upon it. He must revive some good old Words us'd heretosore by Cato and Cethegus,

which

A fort of Gladiators call'd Samnites, who fought with Foils instead of Swords.

² Alcaus, See Book I. Epist. XIX.

³ Callimachus an excellent Greek Poet of Cyrene, in great Favour with Ptolomaus Philadelphus. He writ many Hymns, Elegies and Epigrams; some of which are now extant, and not many Years since publish'd by the Learned Mademoiselle le Feure, with Notes and Remarks full of useful and solid Learning.

w

al

m C

pu

m

R

fuj

th

sk

he

th pa

im

wi

m

wh

an

Tr

Sa

ed.

ter he

He he an

Bo

Sei

a V

ani mi He

Nunc situs informis premit & deserta vetustas:
Adsciscet nova, quæ genitor produxerit usus:
Vehemens, & liquidus, puroque simillimus amni 120
Fundet opes, Latiumque beabit divite linguâ:
Luxuriantia compescet: nimis aspera sano
Levabit cultu, virtute carentia tollet:
Ludentis speciem dabit; & torquebitur, ut qui
Nunc Satyrum, nunc agrestem Cyclopa movetur. 115

Prætulerim scriptor delirus inersque videri,
Dum mea delectent mala me, vel denique fallant,
Quàm sapere, & ringi. fuit baud ignobilis Argis,
Qui se credebat miros audire tragædos,
In vacuo lætus sessor plausorque theatro:
Cætera qui vitæ servaret munia recta
More; bonus sanè vicinus, amabilis hospes,
Comis in uxorem, posset qui ignoscere servis,
Et signo læso non insanire lagenæ:
Posset qui rupem, & puteum vitare patentem.
Hic ubi cognatorum opibus curisque refectus,
Expulit elleboro morbum bilemque meraco,
Et redit ad sese: Pol me occidistis, amici,

California and offer God Post of your in great

the cost of the property of the service of the serv

are and Engiana , force or which are now extenn and

many Years there willied by the Lorent Maden effelts as Guren with North and Kemarka full of a clud and folial

Non

which for many Years have been utterly abandon'd, purely for their Antiquity; nor. must he neglect those modern Terms, which Custom has introduc'd among us. By this pure and powerful way of speaking, he will much enrich the Roman Language; just as a River by its Chrystal Streams gives plenty to the Country. He must retrench whatever is . fuperfluous; he must smooth and polish what appears to be rough; and lay afide every thing that is flat and infipid. He must spare no pains, and yet appear to be easie and natural; like a skillful Player, he must imitate all Humours; he must personate the Satire, and then again the Cyclops, as occasion shall require. For my part, I had rather be accounted a very dull and impertinent Author, provided I am pleas'd with what I write, and am unacquainted with . my own Imperfections, than be wife at this rate.

THERE was an eminent Citizen of Argos. who wou'd frequently fit alone in the Theatre, and fancy himself present at some excellent Tragedy, and clap and hum, and express his Satisfaction, as if the Play had been really Acted. This one thing excepted, in all other Matters, he discharg'd his Duty like a prudent Man; he was a good Neighbour; a kind Husband: He was free and liberal in his Entertainments: he wou'd often pass over his Servants Faults. and not fall into a Passion when he found a Bottle of Wine unfeal'd. In a word, he had Sense enough to avoid a Precipice, or pass by a Well, if he met one in his way. His Friends and Relations, who spar'd for nothing that might do him good, gave him a lufty Dose of Hellebore which brought him to himself: As foon

Non servastis, ait; cui sic extorta voluptas, Et demtus per vim mentis gratissimus error.

140

Nimirum sapere est abjectis utile nugis, Et tempestivum pueris concedere ludum; Ac non verba sequi fidibus modulanda Latinis, Sed veræ numerosque modosque ediscere vitæ. Quocirca mecum loquor bæc, tacitusque recordor: 145 Si tibi nulla sitim finiret copia lymphæ, Narrares medicis: quòd quanto plura parafti, Tanto plura cupis, nulline faterier andes? Si vulnus tibi monstratà radice vel berba Non fieret levius, fugeres radice vel berba Proficiente nibil curarier : audieras, eui Rem Dî donarent, illi decedere pravam Stultitiam; & cum sis nibilo sapientior, ex quo Plenior es, tamen utêris monitoribus ii dem? At si divitiæ prudentem reddere possent, Si cupidum timidumque minus te; nempe ruberes, Viveret in terris te si quis avarior uno.

Si proprium est, quod quis libra mercatus & ære est; Quædam (si credis consultis) mancipat usus: Qui te pascit ager, tuus est; & villicus Orbi, 165 Cum foo Fri ha

Bo

aw

in who 'tis be

tha me W

on yo

lay

wh

tin the

lof M

yo

fuc W

yo wo an

fel it l of

tle ha foon as he was fensible of his Recovery, O my Friends, said he, what have you done? You have not cur'd but kill'd me; you have taken away the only Pleasure of my Life; which by

your Remedies is now forc'd from me.

WISDOM confifts in laying afide Trifles, and in leaving to young Men those Diversions, which best become their Age and Condition: 'tis better for a Man to learn how to live; to be Regular and Uniform in all his Actions; than to spend his Time in unprofitable Amusements, in composing Songs for the Roman I yre. When I am alone, I often make these Restections to my felf; if you had fuch a Thirst upon you, as cou'd not be allay'd; wou'd not you lay open your Case to a Physician? And why will you not confess, that the more you have, the more you desire? If this or that Herb, to which you were directed for the cure of your Wound, proves ineffectual; will you still continue the Application? will you neglect all other Remedies? You have heard from the Philosophers; that when the Gods have given a Man Riches they take away Folly; and yet you find that your large Possessions have not made you the Wifer. Why will you liften to fuch Deceivers? If Riches cou'd add to your Wisdom and Prudence; cou'd they diffipate your Fears, and moderate your Passions; you wou'd then have Reason to be asham'd, shou'd any other Man be more Covetous than your felf. If what we buy and pay for is our own; if it be true, as the Lawyers tell us, that the use of fome Things gives a Man a Right and Title to them; then the Field from whence you have your Subfiftence, may be faid to be yours;

Cum segetes occat, tibi mox frumenta daturus, Te dominum sentit. das nummos; accipis uvam, Pullos, ova, cadum temeti: nempe mode isto Paulatim mercaris agrum, fortasse trecentis, Aut etiam supra, nummorum millibus emtum. Quid refert, vivas numerato nuper, an olim? Emtor Aricini quondam, Veientis & arvi, Emtum canat olus, quamvis aliter putat; emtis Sub noctem gelidam lignis calefactat abenum. Sed vocat usque suum, quà populus adsita certis 170 Limitibus vicina refigit jurgia: tanquam Sit proprium quidquam, puncto quod mobilis boræ, Nunc prece, nunc precio, nunc vi, nunc morte supremâ, Permutet dominos, & cedat in altera jura. Sic, quia perpetuus nulli datur usus, & beres Heredem alterius, velut unda supervenit undam; Quid vici prosunt, aut horrea? quidve Calabris Saltibus adjecti Lucani; si metit Orcus Grandia cum parvis, non exorabilis auro?

Gemmas, marmor, ebur, Tyrrhena sigilla, tabellas,
Argentum, vestes Gætulo murice tinctas,
Sunt qui non habeant; est qui non curet habere.
Cur alter fratrum cessare, & ludere, & ungi
Præferat

Fa far two ing pur the He was he the pre-bour fent Mai

Ve

Dear be br Grea Ti neith who

enjo

less; close

Thou

we n

Ivory troub it to I

and when Orbius's Bailiff harrows the Clods, in hopes of felling his Corn to you after Harvest; he does in effect acknowledge you his Mafter. You pay your Money, and in exchange you receive Grapes and Wine, Eggs and Pullets; and thus by degrees you purchase that Farm, which was fold for above Two Thoufand Pounds. Pray where is the difference between your paying for what you have, or living upon what you formerly paid for? He that purchased the Arician and Veientian Fields, buys the Herbs he eats, tho' he will not believe it: He has not fo much as one poor Faggot to warm his Bath, but what he pays for; and yet he calls all the Land his own, till you come to the Poplar, which ferves for a Boundary, to prevent Disputes between him and his Neighbours: As if any thing cou'd properly be call'd our own, which by Sale or Death, by Confent or Violence, can in an Instant change its Master and become anothers. The hope of enjoying any thing for ever is vain and fruitless; Heirs succeed Heirs, as one Wave follows close upon another. To what purpose then shou'd we make new Purchases? Why shou'd we multiply Farms and Mannours, fince cruel Death, that inexorable Tyrant, (who will not be brib'd with Sums of Gold) mows down both Great and Small alike without any Distinction.

THERE are many in the World, who have neither Jewels nor Plate, nor Purple Garments; who have neither Pictures nor Marble, nor Ivory Statues; and there are others who never trouble themselves about 'em. Whence comes it to pass, that of Two Brothers, one shall pre-

Dd

fer

Præferat Herodis palmetis pinguibus; alter
Dives & importunus, ad umbram lucis ab ortu 185
Silvestrem slammis & ferro mitiget agrum;
Soit Genius, natale comes qui temperat astrum,
Naturæ deus humanæ, mortalis in unumquodque caput, vultu mutabilis, albus, & ater.

Utar, & ex modico, quantum res poscet, acervo 190
Tollam: nec metuam, quid de me judicet beres,
Quòd non plura datis invenerit. & tamen idem
Scire volam, quantum simplex hilarisque nepoti
Discrepet, & quantum discordet parcus avaro.
Distat enim, spargas tua prodigus, an neque sumtum
Invitus facias, neque plura parare labores; 196

ic.

left; their spect of Heirt, as not Wave follow close upon assence. The whom purpose the thoraction of the control of the contr

urva for anidt yne gniyejns

asi

aı

ta

fic

be

to

le

ga tru Di

wh

aw

wil end fw

Gov terv

fer his Ease and Pleasure to ' Herod's Estate; the other, tho' rich, shall toil and moil from Morning to Evening, in improving his Lands and burning the Stubble? This Secret is known to none but our Genius, who governs the Star that presides at our Nativity; he is the God of our human Nature; he influences our Actions, and lives, and dies with us; he differs as the Faces of those whom he inspires; he is sometimes happy, and fometimes unfortunate. I will therefore prudently enjoy my felf, and take from the little Estate I have, what is fufficient to supply my Necessities; nor will I be concern'd, what my Heir shall say of me, when he shall find, that I have added nothing to the Bounty of my Friends. Nor will I neglect to observe the Difference between a frugal and a covetous Man; between one that is truly liberal, and one that is extravagant. The Difference indeed is very confiderable; he justly tax'd with Prodigality. may wastes his Fortune, and squanders away his Money: But he, who spends it and freely; who thinks he has enough, and does not toil for more; but fweetly enjoys himself and Friend, and makes as much as he can of Life, as (the School-

Herod furnam'd the Great, Son of Antipater an Idumean, was made by Antony Governor of Judea; in which Government, Antony being defeated at Actium, he was afterwards confirm'd by Augustus.

Ac potius, puer ut festis Quinquatribus olim, Exiguo gratoque fruaris tempore raptim.

Pauperies immunda procul procul absit: ego, utrum
Nave serar magna an parva, serar unus & idem.200
Non agimur tumidis velis Aquilone secundo:
Non tamen adversis ætatem ducimus Austris.
Viribus, ingenio, specie, virtute, loco, re,
Extremi primorum, extremis usque priores.

Non es avarus: abi. quid? cætera jam simul iste

Cum vitio fugere? caret tibi pectus inani

Ambitione? caret mortis formidine & irâ?

Somnia, terrores magicos, miracula, sagas,

Nocturnos lemures, portentaque Thessala rides?

Natales grate numeras? ignoscis amicis?

Lenior & melior sis accedente senectâ?

Quid

Boys do of Minerva's Festival) which is short and slitting, is the liberal Man. Let me but be free from a sordid Poverty; it matters not, whether I sail in a little Pinnace, or in a larger Vessel. My Gales are neither prosperous nor adverse; if in Strength and Beauty, Wit and Vertue, Fortune and Condition I am excell'd by others; there are those whom I excell.

TO be free from Covetousness is no ordinary Persection; but what is become of your other Vices? have you stifled the Flames of Pride and Ambition? have you conquer'd your Passions? have you surmounted the Fear of Death? have you acquir'd such a Presence of Mind, as to laugh at Dreams and Pannick Fears? Are you searless of Monsters, Ghosts and Prodigies, so frequent in Thessay? Can you seriously reslect on the Years you have liv'd with Satisfaction? Are you kind to your Friends? do your Wisdom and Goodness improve with your Years? do they bear any manner of Proportion to them? What will it avail

on the 19th of March, and ended the 23d; during this Solemnity the Boys and Girls pray'd to Minerva for Wisdom and Learning; to this Custom Juvenal alludes, Sat. X.

Eloquium & famam Demosthenis & Ciceronis Incipit optare, & totis Quinquatribus optat.

At the same time the Boys carried their Masters their Eee, which was called Minerval.

Quid te exemta levat spinis de pluribus una?
Vivere si recté nescus, decede peritis:
Lusisti satis, edisti satis, atque bibisti:
Tempus abire tibi est: ne potum largius æquo 215
Rideat & pulset lasciva decentius ætas.

i O be free how Coverousness is no ordinary Perfections is what is become of your other Vices there were thinked the Hames of Pride and American laye you conquer'd very l'affions the sou furnounted the Fear of Death that have you furnounted the Fear of Mind, as to leave at Dreams and Pannick of Mind, as to leave at Dreams and Pannick is any You reariefy of Mordiers, Choffs and Prodigits, in Request in The First Can with Prodigits on the Years you have the work very verified on the Years you have the work very very very Very do that will is prove with your Very do that the will is proportion to them i What will is proportion to them i What will is at more of Proportion to them i What will is at more of Proportion to them i What will is at more of Proportion to them i What will is

FINIS.

to be successful the feels of the commenced on the circle of the start of during this colemanty the Boys and Gura prayed to amoreas for the domain and feetname; to this Cuffors "grand alluders,"

Higginia C. Januar Sanghara C. Corner. In our options, O. C. Williamstellar or at

At the fame timbered stops carried their Maffers thefer

avail you to pull out one Thorn, while many more remain behind? Will the taking out that one affwage your Pain? If you know not how to act as you ought, give place to those who are wifer than your felf; you have eat and drank and enjoy'd your Share of the Pleasures of Life; 'tis high time to retire, lest by drinking to excess, you expose your felf to the gay young Men; who may indulge their Passions with a better Grace.

FINIS.

view ships and tone so the end of law, sent the grade of the ships of the west of the ships of the construction of the constru

Z. I. W. I. Z.

HORACE'S

ART of

POETRY

Done into ENGLISH,

With NOTES.

By S. Dunster,
Chaplain to His Grace
CHARLES Duke of Shrewsbury.

Ludentis Speciem dabit, & torquebitur. Lib. 2. Epist. 2. l. 124.

LONDON:

Printed by M. Jenour, for D. BROWNE, at the Black Swan and Bible without Temple-Bar, and J. WALTHOE, in the Middle-Temple Cloysters. 1712.

HORAGES

TAX

POETRY

The state of the s

By S. Dunster, Capplein of His Gare CHARLES Duke of S. 1 confury.

I all the representations of the contraction of the

Erro dan Ola

Printed by A. James, for the Bandout or the Steel without the Property of the Steel and J. Water and a the Alberta of the Steel and Stee



TO

Sir HELE HOOK, Bar,

perage is afface as that I nee

SIR, was the throb ton



N Gratitude to a Thousand Obligations I humbly present You with the fol-

lowing Translation of Horace's Art of Poetry; which, if it meets with as general an Approbation as that, which I Publish'd of his Satires and A 2 Epistles,

Epistles, met with from Perfons who were no less eminent for their Learning than Condition, will, I question not,

find Acceptance with You.

Some of my Friends, who have done me the Honour to peruse it, assure me, that I need not doubt of its Success: But be that as it will; my Satisfaction is, that I have attain'd the End I aim'd at, which was not so much to implore Your Protection, or to tell You how Excellent a Judge You are of this Performance; to commend Your Fine and Delicate Taste in all kind of Literature, to praise Your Humanity, or extol the Sweetness of Your Disposition, with

with many other engaging Qualities, which exert themselves in Your Conversation; as to make an Honest and Publick Acknowledgement of Your repeated Favours to

SIR,

Your Most Obedient

Humble Servant,

S. DUNSTER.

south many other or and clust.

Invies, collect exert is surjetness

on Tour Correrjation as to make and thought as to punke and thought as thought as thought as thought exert of the respected forward of the respected Tanana to

118

Your Most Obedient

Humids Servant

SHIPUNGTER.

HORACE's

ART of

POETRY

Done into ENGLISH.



Q. HORATII De ARTEPOETICA.



UMANO capiti cervicem pictor
equinam

Jungere si velit, & vanias indueere plumas,

Undique collatis membris, ut turpiter atrum

Desinate in piscem mutier formosa superne;

Spectatum admissi risum teneatis amici?

Credite, Pisones, isti tabulæ fore librum

Persimilem, cujus, velutægri somnia, vanæ

Fingentur species: ut nec pes, nec caput uni

Reddatur formæ. Pictoribus atque poetis

Quidlibet audendi semper fuitæqua potestas.

2 vidlibet audendi semper fuitæqua potestas.

Scimus,& banc veniam petimusque damusque vicissim:

Sed non ut placidis coeant immitia; non ut

Serpentes avibus geminentur, tigribus agni.

Incaptis

Wo

ridi

Sick or F

Pain

vile

plea ally

fom

and

coup

Lam



HORACE's Art of POETRY.



HOU'D a Painter attempt a motly Piece, with the Head of a Woman, and the Neck of a Horse; shou'd he draw the Body with various Limbs taken from Beasts of a different kind; and compleat his

Work with the Tail of a Fish; wou'd not all

that faw it contemn the Performance?

Believe me, Gentlemen, that Poem is as ridiculous, whose Thoughts and Parts, like Sick Mens Dreams, have no Connexion with, or Relation to each other. If it be said, that Painters and Poets assume to themselves a Privilege of drawing and fancying what they please; we grant they do so. We both mutually give and take this Liberty. But then some regard must be had to Nature; the mild and gentle Part of the Creation must not be coupled with the savage and cruel. Is there any Union between Birds and Serpents, or can Lambs and Tigers accord together?

Incaptis gravibus plerumque & magna professis
Purpureus, latè qui splendeat, unus & alter 15
Assuitur pannus; cùm lucus, & ara Diana,
Et properantis aqua per amanos ambitus agros,
Aut flumen Rhenum, aut pluvius describitur arcus.
Sed nunc non erat his locus: & fortasse cupressum
Scis simulare: quid hoc, si fractis enatat exspes 20
Navibus, are dato qui pingitur? amphora capit
Institui: currente rota cur urceus exit?
Denique sit quidvis; simplex duntaxat & unum.

Maxima pars vatum (pater, & juvenes patre digni)

Decipimur specie recti. brevis esse laboro, 25

Obscurus sio: sectantem lenia nervi

Desiciunt animique: professus grandia turget:

Serpit

tick a judic to the rifes t large flight fide, I tune thro'

cence writes prais'

th

01

Di

pr G:

po

wi

wh

pe

pie in i

Sul

and

ceir

obsolish Vig

IN an Epick Poem, the beginning is often Pompous and Magnificent, and promifes much: the Poet excells in many beautiful Descriptions; the Grove and Temple of the Goddess Diana, a purling Stream gliding thro' the Meadow, the Rhine and Rainbow are admirably express'd; but, like fine Purple Patches in a Garment, they are generally misplac'd. Suppose you know how to draw a Cypress-Tree, will not he lose his Money and Expectations, who shall employ you to paint a Shipwrack, to paint him contending with Storms and Tempelts, and fwimming to the Shore on a broken piece of the shatter'd Vessel? When you fet out in fo lofty a manner, why make you fo trifling and infipid a Conclusion? in a Word, let your Subject be what it will, take care it be simple and entirely the same.

WE that fet up for Poets are generally deceiv'd by the specious Shew of a seeming Excellence; by endeavouring to be short I grow obscure; by endeavouring to smooth and polish my Numbers, I destroy the Strength and Vigour of 1'em. Some, by affecting a losty Stile, run into Bombast: Others again are so B 2 wretch-

I Longinus, who next to Aristotle was the greatest Critick among the Greeks, in his 27th Chapter Their Their

Serpit humi tutus nimiùm timidusque procellæ: Qui variare cupit rem prodigialiter unam, Delphinum silvis appingit, fluctibus aprum. In vitium ducit culpæ fuga, si caret arte.

30

Amilium circa ludum faber unus & ungues
Exprimet, & molles imitabitur ære capillos;
Infelix operis summâ, quia ponere totum
Nesciet. hunc ego me, si quid componere curem,
Non magis esse velim, quàm naso vivere pravo,
Spectandum nigris oculis nigroque capillo.

Sumite materiam vestris, qui scribitis, æquam Viribus; & versate diu, quid ferre recusent, Quid valeant humeri. cui lecta potenter erit res, 40 Nec facundia deseret hunc, nec lucidus ordo.

Ordinis hæc virtus erit, & venus, aut ego fallor, Ut jam nunc dicat, jam nunc debentia dici Pleraque differat, & præsens in tempus omittat; Hoc amet, hoc spernat promissi carminis auctor. 45

In verbis etiam tenuis cautusque serendis, Dixeris egregiè, notum si callida verbum Reddiderit junctura novum, si fortè necesse est Indiciis monstrare recentibus abdita rerum;

Fingere

othe kno com to re

Pub!

large

wr

the

del Sea

avo

was

Dept ble to thod Force hold and S

to refidents what what

be ver Happy Conju a new

Subject may be wretchedly cautious, that thro' fear of a Storm they fervilely creep along the Shore. Others delight in a monstrous Variety; draw Boars in Seas and Dolphins in Woods. Thus the carefully avoiding some Faults, where Judgment is wanting, is oftentimes the means of falling into greater.

TIS possible that a Statuary may excell all others in graving the Nails, and in imitating the Softness and Beauty of the Hair; and yet know not how to finish his Work. Were I to compose a Poem, I would no more be thought to resemble this Artist, than I would appear in Publick with fine black Eyes and Hair, and a

large great Nofe.

Poets must be sure to know themselves, to understand the Strength and Vigour of their Genius, lest haply they launch beyond their Depth. He that chooses a Subject proportionable to his Parts, will neither be wanting in Method nor Eloquence. Now, if I mistake not, the Force and Beauty of Method consist in laying hold on proper Occasions to indulge the Fire and Spirit of the Muse, and in knowing when to restrain its Fury; in knowing what Incidents must be improved, what must be rejected; what must be said at the beginning of a Poem, what afterwards.

IT is moreover requir'd of Poets, that they be very nice and cautious in coining of Words. Happy is he, who by an artful and delicate Conjunction of two common Words can make a new one that is plain and intelligible. If the Subject you treat of be deep and abstructe, some may be us'd of your own inventing, such as

B 3

Fingere cinctutis non exaudita Cethegis 50 Continget, dabiturque licentia sumta pudenter : Et nova factaque nuper babebunt verba fidem, si Græco fonte cadent, parce detorta. quid autem Cæcilio Plautoque dabit Romanus, ademtum Virgilio Varioque? ego cur, acquirere pauca Si possum, invideor; cum lingua Catonis & Enni Sermonem patrium ditaverit, & nova rerum Nomina protulerit ? licuit, semperque licebit Signatum præsente nota procudere nummum. Ut silvis folia privos mutantur in annos; 60 Prima cadunt : ita verborum vetus interit ætas, Et juvenum ritu florent modò nata, vigent que. Debemur morti nos nostraque : seve receptus Terrà Neptunus classes Aquilonibus aroet, Regis opus ; sterilisque palus, prius aptaque remis 65 Vicinas

of, Dif cee Gra mul ftra thof appi vy'd Ton new fo co will Wor and ' A tumr turni decay up an Grac **fubjec** ceiv'd is nov

the

which K and strai

the Fi dous, if the forme

Manner brought was cast round sh

the Ancient Warlike 1 Romans knew nothing of, provided this Liberty be manag'd with Discretion. They, generally speaking, succeed the best, which are deduc'd from the Græcian Language; but then their Derivations must be easie and natural, not forc'd and constrain'd. Where is the Justice, to condemn those Things in Virgil and Varius, which we approve in Plantus or Cacilius? Why am I envy'd for endeavouring to embellish my Native Tongue, when Cato and Ennius, by the many new Names they have given to Things, have fo confiderably enrich'd it? Men ever had and will always have the Liberty of making new Words, fuch as are agreeable to the Genius and Tafte of the Age they live in.

A S the Leaves of Trees fall away in Autumn, and are succeeded by others at the returning Spring, so it is with Words; the Old decay and are forgotten, and New ones rise up and slourish, and have all the Charms and Graces of Youth. Both we and our Works are subject to Fate; if the Lucrine Bay, which receiv'd an Arm of the Sea into its Bosom, and is now a Protection to the Roman Navy from the Fury of the North; (a Work so stupendous, that none but Cæsar was able to effect it) if the barren Lake, where Boats were row'd in former Ages, which is now reduc'd to solid Ba Land

The Ancient Romans were their Gowns after this Manner—The Lappet of the Gown which us'd to be brought up to the Left Shoulder, being drawn thence, was cast off in such a manner upon the Back, as to come round short to the Breast, and there fasten in a Knot, which Knot tuck'd up the Gown, and made it shorter and straiter.

Vicinas urbes alit, & grave sentit aratrum : Seu cursum mutavit iniquum frugibus amnis, Doctus iter melius : mortalia cuncta peribunt ; Nedum sermonum stet honos, & gratia vivax. Multa renascentur, quæ jam cecidere; cadentque, 70. Quæ nunc sunt in honore, vocabula, si volet usus; Quem penes arbitrium est, & jus, & norma loquendi.

Res geftæ regumque ducumque, & triftia bella, Quo scribi possent numero monstracit Homerus.

Versibus impariter junctis querimonia primum, Post etiam inclusa est voti sententia compos. Quis tamen exiguos elegos emiserit auctor, Grammatici certant, & adbuc sub judice lis est.

Archilochum proprio rabies armavit iambo. Hunc socci cepere pedem grandesque cothurni, 80 Alternis

te

if

in fu

VE

W m

pr

W

be To

Land, which is plow'd and fow'd, and yields Corn in great Plenty to the neighbouring Cities; if the rapid Tiber, which so often over-flow'd the Fields and Meadows but now takes a milder and more gentle Course; if these and all other things must perish, why shou'd it be expected that Words shou'd preserve their Grace and Beauty? when all other Things are subject to Decay, why shou'd they be immortal? If Custom pleases, Custom the absolute Master of Language, the Sovereign Judge and Rule of Speech, many ancient Words that have been long dead shall revive and slourish; and many that are now in the highest Esteem shall be buried in Oblivion.

Homer was the first who taught us in Heroicks to sing of Wars, and mighty Generals; to sing the immortal Deeds of Kings in Numbers as immortal. A complaining Grief is best expressed in unequal Measures; but of late this sort of Verse has been used to describe the Success of happy Lovers, and the like. We are yet in the dark who the Person was that invented the Pentameter; the Grammarians maintain warm Contests about it, but the Matter is not yet determined.

RAGE and Indignation first arm'd Archilochus with his own Iambicks, which were immediately receiv'd upon the Theatre, as being most proper both for the Tragick and Comick Strain.

I Elegy, by the Quality of its Name, fays Rapin, is deflin'd to Complaints, and therefore its Character shou'd be doleful. But afterwards it was us'd in Subjects of Tenderness, as in Love-Matters, and the like.

Alternis aptum sermonibus, & populares Vincentem strepitus, & natum rebus agendis.

Musa dedit fidibus Divos, puerosque Deorum, Et pugilem victorem, & equum certamine primum, Et juvenum curas, & libera vina referre.

Descriptas servare vices operumque colores, Cur ego, si nequeo ignoroque, poeta salutor? Cur nescire, pudens pravè, quàm discere malo?

Versibus exponi tragicis res comica non vult:
Indignatur item privatis ac prope socco 90
Dignis carminibus narrari cæna Thyestæ.
Singula quæque locum teneant sortita decentem.
Interdum tamen & vocem comædia tollit,
Iratusque Chremes tumido delitigat ore:
Et tragicus plerumque dolet sermone pedestri 95
Telephus

it

The *lambick* is peculiarly adapted to 1 Converfation; in Discourse we naturally run into it; It commands Attention, filences the Noise of the Pit and Galleries, and, of all others, is most fit for Action.

THE Lyrick Muse delights in a lofty elevated Subject; it sings of Gods and God-like Men; it sings of Crowns that were won at the Olympicks; it describes the pleasing Joys of Wine,

and the more pleasing Lovers Cares.

IF I know not how to observe these Rules; if I am ignorant with what kind of Stile, and in what Measures this or that Subject ought to be express'd, why am I honour'd with the Name of Poet? Why am I saluted as such, when through a foolish affected Modesty I perversly resolve to continue ignorant rather than learn of others.

THE Writers of Comedy express their Charaters in an easie familiar Conversation-Stile; the pompous Strain is peculiar to Tragedy. The Feast of *Thyestes disdains a low and humble Verse, which is only proper to the Comick Muse. Each Subject must be treated in such a Stile as is suitable to it; not but that in Comedy it is sometimes necessary to use a high and elevated Tone; Chremes in a Passion soams and rages; and so likewise in Tragedy, when the Poets describe the Passion of Grief, they lay

Aristotle and Cicero both observe, that it is difficult to speak either Greek or Latin, without making Iambicks.

The History of Thyestes eating his own Children, who were murder'd by his Brother Atreus, is here put by the Poet for all forts of Tragedies; who judiciously remarks, it being so extremely cruel and barbarous in every Circumstance, that it must be told, not represented.

Telephus aut Peleus : cum pauper & exsul uterque Projicit ampullas & sesquipedalia verba; Si curat cor spectantis tetigisse querelà. Non satis est pura esse poemata; dulcia sunto, Et, quocunque volent, animum auditoris agunto. 100 Ut ridentibus arrident, ita flentibus adflent Humani vultus. si vis me flere, dolendum est Primum ipsi tibi; tunc tua me infortunia lædent, Telephe, vel Peleu: male si mandata loquêris, Aut dormitabo, aut ridebo. tristia mæstum Vultum verba decent ; iratum plena minarum ; Ludentem lasciva; severum seria dictu. Format enim natura priùs nos intus ad omnem Fortunarum habitum ; juvat, aut impellit ad iram, Aut ad humum mærore gravi deducit, & angit: 110 Post effert animi motus interprete linguâ.

SI

in tra je C ar

it

N

as

of

y

th

ge pro thi aside their swelling Words; release or Telephus being banish'd from his Country, and reduc'd to a poor and indigent Condition, must tell his Miseries in a natural manner, if he expects that those, who hear his Complaints, shou'd be affected with 'em.

Poets must not only write correctly, but movingly; they must know how to raise and work up the Passions to what Pitch they please. We are apt to imitate the Actions of others, as they laugh or mourn, so do we. If you wou'd therefore have me weep, you must weep your self; then Telephus, I shall seel the Weight of your Calamities; and be as sensible of 'em as if they were my own. But if you act your part unskilfully, instead of compassionating your Missortunes, I sleep, or deride 'em.

Our Looks and Words must change with the Subject; in painting of Sorrow, let our Expressions be mournful; in describing of Joy, let'em be gay and lively; Anger requires a threatning Stile, and what is grave does best

agree with ferious things.

NATURE fashions the Mind to every Condition, and writes the Change of our Fortunes in our Countenance: we are elated with Joy; transported with Anger; we are tortur'd, dejected, and brought even to the Ground with Care and Sorrow; when once these Motions are exerted in our Breasts, the Tongue is, as it were, the Soul's Interpreter in expressing those

Longinus lays this down for a Rule in writing Tragedy, that a Pompous, Lofty, Stately Stile is very improper when we feek to move the Pity of others. Nothing is more ridiculous than to endeavour to be eloquent on fuch an Occasion.

Si dicentis erunt fortunis absona dicta,

Romani tollent equitesque patresque cachinnum.

Intererit multium, Divusne loquatur, an heros;

Maturusne senex, an adhuc storente juventà IIS

Fervidus; & matrona potens, an sedula nutrix;

Mercatorne vagus, cultorne virentis agelli;

Colchus, an Assyrius; Thebis nutritus, an Argis.

Aut famam sequere, aut sibi convenientia finge Scriptor. Homereum si forte reponis Achillem; 120 Impiger, iracundus, inexorabilis, acer, Jura neget sibi nata, nibil non arroget armis. Sit Medea ferox invictaque, slebilis Ino,

Perfidus

as

to

be

Ir al

un and ma

du Pa

Da she wh those Passions which we feel within us; if then our Words and Fortunes disagree, we become

a left to all the Spectators.

IT is a Matter of Importance to observe the different Characters of the Actors. A God and a Hero must not say the same Things; there is a mighty difference betwen the Conversation of a Lady of 2 Quality and her Woman; between an experienc'd Wise Old Man and a hot-brain'd Fellow, who is in the Prime and Vigour of his Youth. If a Merchant or Farmer, an Asian or a Greek, a Theban or an Argian appears upon the Stage, let his Discourse be such as becomes his Country, Age and Condition.

IN representing any Person follow the common Report of the World; if you feign a Character say nothing but what is agreeable

to it.

IF you describe Achilles, let his Character be the same as Homer gives of him; paint him Valiant and Passionate, Haughty and Inexorable; let him fancy himself above all Laws, and swear that his Sword shall do him Justice. Let Medea be cruel and im-

It was usual with the Ancient Tragedians to introduce the Gods upon the Stage, as is evident from several Passages in Eschylus, Sophocles and Euripides.

² Matrona potens, a Lady of Quality. The Poet had undoubtedly in view Euripides's Hippolitus, where Phedra and her Nurse discourse together, but in a very different manner.

Medea being slighted by Jason, who espoused Creusa Daughter of Creon, King of Corinth, was so enraged, that she slew both Father, Daughter, and the Two Children which Jason had by her.

Perfidus Ixion, Io vaga, tristis Orestes.

aning of this to being and the

norther to the contraction

than brows and fair of 18 on the

was officed to the target Translater to farrow

firevel mon a colors 3. 28 party of magazina white

Si quid inexpertum scenæ committis,& audes 125
Personam formare novam; servetur ad imum
Qualis ab incæpto processerit, & sibi constet.

Dissicile est propriè communia dicere: tuque
Rectiùs Iliacum carmen deducis in actus,
Quàm si proferres ignota indictaque primus. 130
Publica materies privati juris erit, si
Non circa vilem patulumque moraberis orbem;
Nec verbum verbo curabis reddere sidus
Interpres; nec desilies imitator in arctum,
Unde pedem proferre pudor vetet, aut operis lex. 135
Nec

fuch Cha be I tell v ject Arg any whic on'd made a Tr youf with your every can't out d

imp

ous,

forrow

former be offer growing her and the Sea of a M

his Ho Trap-I he was

her from perceive her to i the Sea

implacable, Ino must weep, Ixion be perfidious, let Io be a Wanderer, and let Orestes ap-

pear in the highest Distraction.

IF you have the Courage to write a Play. fuch an one as was never yet attempted, if the Characters you form are New, take care they be Uniform, and always the same. But I must tell you'tis difficult to excell in any new Subject; you had better choose some common Argument contain'd in Homer, than depend on any thing of your own Invention, tho' that which you publish was never known or mention'd before. Another's Work may be eafily made yours, if you carefully avoid too exact a Translation; if (like some servile Imitators) you follow not too closely your Author's Method, with which every one is acquainted; nor put your felf under fuch Restraints, by representing every Circumstance of the Action, as you can't honourably extricate your felf, without doing Violence to the Laws of Tragedy. Nor

² Ixion diffembling his Anger at Deioneus's taking away his Horses, invited him to an Entertainment, and by a Trap-Door made him to fall down into a Furnace, where

he was presently consum'd.

In being married to Athamas, who had a Son by a former Wife, pretended an Oracle which requir'd him to be offer'd in Sacrifice to Jupiter, upon which Athamas growing distracted slew her eldest Son, and had also kill'd her and her other Boy, had she not thrown herself into the Sea with the Infant in her Arms; the Lamentations of a Mother on such an Occasion cannot but be exceeding sorrowful.

³ Jupiter being in Love with 10, the better to conceal her from Juno, chang'd her into a Cow, but the Goddels, perceiving the Cheat, fent a Gad-Bee, who tormented her to such a degree, that at last she threw herself into the Sea.

HORATII.

Nec fic incipies, ut scriptor cyclicus olim: Fortunam Priami cantabo, & nobile bellum. Quid dignum tanto feret bic promissor biatu ? Parturiant montes, nescatur ridiculus mus. Quanto rectius bic, qui nil molitur inepte : Die mihi, Musa, virum, captæ post Mænia Trojæ, Qui mores hominum multorum vidit, & urbes. Non fumum ex fulgore, sed ex fumo dare lucem Cogitat, ut speciosa debine miracula promat, Antiphaten, Scyllamque, & cum Cyclope Charybdim. Nec reditum Diomedis ab interitu Meleagri, Nec gemino bellum Trojanum orditur ab ovo: Semper ad eventum festinat ; & in medias res, Non secus ac notas, auditorem rapit : & que Desperat tractata nitescere posse, relinquit : . Atque ita mentitur, sic veris falsa remiscet, Primo the being married or server who had a Scales

distinctive and Attention of Primary and Statements

he Heries, increased in the Latertain sour, and by a

I hapliner being his arms with its charge encounceal

vini History we are not that as many purpose of the reason

the circle of the fact the state of the later of thin) one had been shad fishbared well beforthing a correction of the black of the same and the same of the black flow as the same and the same of the black flows. the Bes with the leftent in her. Arm . The is amentations of a Steam state of the Arm .

> gen and

Po

H

a l

glo

un fev

Sto

Mo

in' his

Ad

dee

but

mal than

alre

but

and pro

jan W Day o fon H Nor must you begin like that impertinent Poet,

I sing Troy's Noble War and Priam's Fate.

NOW what is the Issue of these mighty Pretences? The Mountains are in Labour, and the Product is a soolish and ridiculous Mouse. How much better does Homer, that excellent Poet, begin his Odysses?

Muse, speak the Man, who since the Siege of Troy So many Towns, such change of Manners saw.

He imitates the Fire, which begins at first with a little Smoke, and kindles by degrees into a glorious Flame; his Beginning is plain and uniform, but he afterwards furprifes you with feveral bright and admirable Incidents; the Story of Antiphates, Scylla, Charybdis and the Monster Polyphemus, have all a peculiar Beauty in 'em. He did not like Antimachus, who, in his Poem on the Return of Diomed, began his Adventures from the Death of Meleager; nor does he begin the Trojan War with Leda's Eggs, but hastens on to the principal Action, and makes his Audience to pass over every Thing that precedes it, with which he supposes 'em already acquainted. He chooses no Episodes but what will beautifie and embellish his Poem, and judiciously rejects what is incapable of Improvement. In a Word, his Fictions are fo ingenious, Truth and Falshood are so aprly mix'd and blended together, that all the Parts are entire-

This was the beginning of Mavius's Poem on the Trojan War, which contain'd the History of Priam, from the Day of his Birth to the Day of his Death, for which reason Horace here calls him Poera Cyclicus.

Primo ne medium, medio ne discrepet imum.

Tu, quid ego & populus mecum desideret, audi. Si fautoris eges aulæa manentis, & usque Sessuri, donec cantor, Vos plandite, dicat; Atatis cujusque notandi sunt tibi mores, Mobilibusque decor, maturis dandus & annis. Reddere qui voces jam scit puer, & pede certo Signat bumum, gestit paribus colludere, & iram Colligit ac ponit temere, & mutatur in boras. Imberbis juvenis, tandem custode remoto, Gaudet equis, canibusque, & aprici gramine campi; Cereus in vitium flecti, monitoribus asper, Utilium tardus provisor, prodigus æris, Sublimis, cupidus que, & amata relinquere pernix. 165 Conversis studiis, ætas animusque virilis Quærit opes & amicitias, inservit bonori; Commisisse cavet quod mox mutare laboret. Multa senem circum veniunt incommoda; vel quod Quærit, & inventis miser abstinet, ac timet 170 Vel quod res omnes timide gelideque ministrat, Dilator, Spe lentus, iners, pavidusque futuri, Difficilis, querulus, laudator temporis acti Se

and I Au to f

call who nate and fore

fully

deligangi the

his Thornhe is princon

now tune and unspe to de

have

In the heap as too Occa and ti

flow t

entirely of a Piece, and conspire in a pleasing

and graceful Uniformity.

IF Poets are ambitious of the Praises of the Audience; if they desire that they who come to see their Plays shou'd stay to the end of 'em, till the Curtain is let down, and the Chorus calls on 'em for their Applause, let 'em hear what I and every Auditor expect. Men are naturally of a changeable Temper; our Minds and Humours alter with our Years, and therefore the Manners of every Age must be carefully observ'd.

A Child, that can but just speak and walk, delights to play among his Equals; he is soon angry, and as soon appeared; and is seldom of

the same Mind an Hour together.

A raw wild Youth, being newly freed from his Tutor's Care, is mighty fond of Dogs and Horses; Hunting and Raceing are his Delight; he is prone to Vice, impatient of Reproof; he is proud, careless, extravagant, loving and inconstant.

Manhood has different Inclinations; now he bends his Mind to improve his Fortune, to cultivate the Friendship of the Great and Powerful, and preserve a clear and unspotted Reputation; he is very careful not to do any thing of which hereaster he may

have Cause to repent.

What a Multitude of Evils attend Old Age? In the Decline of Life, how careful are we to heap up Money, which we dare not so much as touch or make use of on the most pressing Occasions? An Old Man is generally cold and timerous in all his Undertakings; he is slow to Hope, sull of Delays, and asraid of what may happen; he is Lazy, Morose, and perpetually

C 3 com-

Se puero, castigator censorque minorum. Multa ferunt anni venientes commoda secum, Multa recedentes adimunt, ne forte seniles Mandentur juveni partes, pueroque viriles; Semper in adjunctis, avoque morakimur aptis.

Aut agitur res in scenis, aut acta refertur. Segnius irritant animos demisa per aurem, Quam quæ sunt oculis subjecta fidelibus, & quæ Ipse sibi tradit spectator, non tamen intus Digna geri promes in scenam : multaque tolles Ex oculis, que mox narret facundia præsens. Ne pueros coram populo Medea trucidet; Aut humana palam coquat exta nefarius Atreus ; Aut in avem Progne vertatur, Cadmus in anguem. Quodcunque oftendis mihi sic, incredulus odi.

Neve minor, neu sit quinto productior actu Fabula, quæ posci vult, & spectata reponi. 190 Nec Deus intersit, nisi dignus vindice nodus Inciderit: nec quarta loqui persona laboret.

as the Docket Dec you god the Less Is sold or mit

va i company solution in the company bay

maw to lastic may was off to the smoH of will.

(linging the pre-proof / ver let it in the property and

Actoris

gethe I M first Ro very pr

com was

is fo

that

veri

but t ction a M

of A

relat of th

us bi

none

must ding

bette

must

prep

the . Spec

chan I hat

Idle :

more

one S

1] the 7

LE but u

till the

complaining; oh! the happy Times when he was a Young Man, but alas! the present Age is so corrupted, and the Youth so debauch'd, that he cannot censure it with too much Severity.

THE Flood of Life is pleasant and delightful, but the Ebb draws back all our former Satisfactions. A Boy must not have the Ambition of a Man, nor a Man the Cares and Infirmities

of Age.

IN every Play some things are acted, some related; the former have much the Advantage of the latter, the things which we hear affect us but slowly, but as in what we see we trust none but our selves, the Impression of course must be strong and vigorous; but notwithstanding this, there are several things which are better told than acted on the Stage. Medea must not slay her innocent Children, nor Atreus prepare his inhuman Feast in the Presence of the Audience; how shocking wou'd such a Spectacle be? It is also ridiculous to see Progne chang'd into a Swallow, Cadmus into a Serpent. I hate to see such things represented, they are Idle and Romantick.

1 IF you expect that your Play shou'd please the Town, it must consist of Five Acts, neither

more nor less.

LET not a God be brought upon the Stage, but upon a just and weighty Occasion, and in one Scene never let Four Actors discourse together.

THE

I Mr. Dryden tells, us that 'tis a Question whether the first Roman Drama's were divided into Acts; and that it is very probable that they were not admitted into Comedy till the Chorus was silenc'd.

Actoris partes chorus officiumque virile Defendat : neu quid medios intercinat actus, Quod non proposito conducat, & hæreat aptè. Ille bonis faveatque & consilietur amice, Et regat iratos, & amet pacare tumentes : Ille dapes laudet mensæ brevis; ille salubrem Justitiam, legesque, & apertis otia portis Ille tegat commissa; Deosque precetur & oret, Ut redeat miseris, abeat fortuna superbis.

Tibia non, ut nunc, orichaleo juncta, tubæque Amula; sed tenuis, simplexque foramine pauco Aspirare, & adesse choris erat utilis, atque Nondum Spissa nimis complere sedilia flatu: 205 Quò sanè populus numerabilis, utpote parvus, Et frugi, castusque, verecundusque coibat. Postquam capit agros extendere victor, & urbem

chargy representative they are

th

w

eff to

A

re

fo T

of

to CO

of fe

of

alt

M

Pi

ad

its th fer

w

tu N

A fup

of

bu

ho

some new bus aton If you end that your big the makey II

but upon a full at a weighty Out mon, and in one seems no lector four Actors discourte to-

" Mr. Donker tells, or that his a Openhion a herbor she e saft house of a ging believed stone amusel rames for very probable that they were not adapted, and Conedy . It the Cooms was dispoid.

THE 1 Chorus Supplies the Place of an Actor. the Part he plays is generous and manly; but nothing must be sung between the Acts but what conduces to the bringing on the Plot, or is effential to it. 'Tis the Business of the Chorus to declare himself in favour of Vertue and its Adherents; to maintain and preserve the Interests of his Friends; to calm the Passionate, and footh 'em into Temper; to commend Sobriety, Temperance, Justice, and a strict Observance of impartial Laws, which are highly beneficial to the Good of Mankind; to keep the Secrets committed to his Trust, to praise the Sweets of Peace and Security, and to pray and befeech the Gods to change the present Course of Things, to pull down the Proud, and to exalt the Meek and Humble.

When the Stage was in its Infancy, the Musick was different from what it is now; the Pipe then in use was plain and simple, not adorn'd with Brass like our Modern Trumpets; its Sound was shrill, and its Holes were few; this at that time was fitted to the Chorus, and serv'd to assemble the Audience together, Men who were eminent for their Probity and Vertue, for their Chastity and Frugality, sho' their Number was not very considerable.

But as our Ancestors grew famous for their Conquests, by means of which they were forc'd to extend the narrow Bounds of the City, and make

The Chorus, according to Hedelin, was a Company of Actors representing those Persons who either were, or were supposed to be present, where the Business was faid to be transacted; at first it was nothing else but a Company of Musicians singing and dancing in Honour of Bacchus, but was afterwards regulated by Thespis, who is generally honour'd with the Title of the first Tragedian.

Laxior amplecti murus vinoque diurno Placari Genius festis impune diebus; Accessit numerisque modisque licentia major. Indoctus quid enim Saperet liberque laborum Rusticus urbano confusus, turpis honesto? Sic prisca motumque & luxuriam addidit arti Tibicen, traxitque vagus per pulpita vestem : 215 Sie etiam fidibus voces crevere feveris, Et tulit eloquium insolitum facundia praceps : Utiliumque Sagax rerum, & divina faturi Sortilegis non discrepuit sententia Delphis.

Carmine qui tragico vilem certavit ob hircum, 220 Mox etiam agrestes Satyros nudavit & asper Incolumi gravitate jocum tentavit; eò quòd Illecebris erat & grata novitate morandus Spectator, functusque sacris, & potus, & exlex. Verum ita risores, ita commendare dicaces 225 Convenier Satyros, ita vertere seria ludo. Ne, quicunque Deus, quicunque adhibebitur beros, Regali conspectus in auro nuper & oftro, mode not enamed work enothern for suo en Migret

The Cheen according to Habber, was a Company' c. After repreference reals Perfore who either were or were Imposed to be prefere, where the hudgets was faid to berranteded; as fifth it was nothing elic but a Chappany of Muficians finging and dencing in Honour of Barden. but was afterwards regulated by Halan, who is generally honourd with the Title of the null Tragedian.

Longderly, by occurs of which they were loned

to exceed the notion Bounds of the City, and

cia to afr tha pro

ma

be and and mi

Pla Tra alfo ton to

affu Pre and in a Ora

foft

(wh thof pern Stag did they fture Mea

actin must fition man

the f array make the Wall wider; the Romans began, especially on Festivals, to give themselves a loose to Luxury and Intemperance, nor were they afraid of being punish'd for it; then it was that Musick and Poetry receiv'd some Improvements. For how cou'd fuch a Crowd be Judge of Wit, where Men of the highest and lowest Condition, Clowns and Citizens and all forts of Persons, were so confus'dly mixt together? Hence it came to pass that the Players appear'd magnificently dress'd, with Trains that fwept along the Theatre; hence also it was, that they invented a kind of wanton Action; new Notes were likewise added to their Musick, which had somewhat very foft and moving in 'em. The Poets upon this affum'd a bold unufual Eloquence; under the Pretence of revealing wife and ufeful Maxims, and of foretelling things to come, they spoke in a Stile no less pompous and losty, than the Oracles deliver'd by the God of Delphos.

The Poets, who first attempted Tragedy, (when a vile Goat was the sole Reward of those who writ best) as often as Decency wou'd permit, brought wild and naked Satires on the Stage, who made Jests on each other. This they did to please the lawless drunken Mob, when they came from sacrificing; these Antick Gestures and pleasing Novelties being the only Means to make 'em sit still while the Play was acting. But then these merry jesting Satires must be judiciously introduc'd, and the Transition from what is serious to Farce so artfully manag'd, that if a God or Hero tread the Stage, the same Person who before was gorgeously array'd in Tissue or Purple, must not so de-

mean

Migret in obscuras humili sermone tabernas; Aut, dum vitat humum, nubes & inania captet. 230 Effuire leves indigna tragadia versus: Ut festis matrona moveri jussa diebus, Intererit Setyris paulum pudibunda protervis. Non ego inornata & dominantia nomina folum, Verbaque, Pisones, Satyrorum scriptor amabo: 235 Nec sic enitar tragico differre colori, Ut nihil intersit, Davusne loquatur, & andax Pythias, emuncto lucrata Simone talentum; An custos famulusque Dei Silenus alumni. Ex noto fictum carmen fequar ; ut fibi quivis 240 Speret idem ; sudet multum, frustraque laboret Ausus idem. tantum series juncturaque pollet: Tantum de medio sumtis accedit honoris. Silvis deducti caveant, me judice, Fauni, Ne velut innati triviis, ac penè forenses, Aut nimium teneris juvenentur versibus unquam, ship who were been a rollen as December want permit, brought wild and maked Sacires englie

test who made jet on each other. I by they

ency came from "scriftcing ; shele Annels Ge-

times and pleasing Novelies being the forly

Mesos co arise can at fill while the Play was

-nati the bac biotomar villerisibili of the

series from where a ferfour to Fare: for architiv Bearing de list if a Cod or Hero wend the branch

the hand Perton who before was gorgeously

graved in Tiffue of Parple, and not lo de-

Burthen thefe merry jetting Santes

mean

, aid to pleafe the lawlets dranken Mob. when

and Wo mu

me

nic he

no

a V

a I

do

thi and

bet

ver

car the

dar

noi

Abi

jea

you

and

pre

wh

wil

wil

Sw

Me

tan

cho

gua that dict mean his Character, as to talk like a Mechanick. Nor, to avoid fuch poor Expressions, must he foar alost beyond the Clouds, and speak nothing but Bombast.

TRAGEDY disdains whatever is trisling, as a Woman of Character being ask'd to dance on a Day of Rejoycing with some wanton Maids,

does yet preserve her Reputation.

WERE I to write Farce, I wou'd call every thing by its proper Name, and use the plainest and most simple Expressions. The Difference between Tragedy and this way of writing is very considerable, but it must by no means be carried so far as to consound the Characters of the Actors. Silenus the Guardian and Attendant of Bacchus must neither speak like Davus, nor Pythias, a cunning Servant and a consident Abigail, who fool'd honest Simo out of his Money.

Make choice of a known and common Subject; this done, you may then give a loose to your Invention: let your Stile be easie, smooth, and natural; that every one who reads it may presently think he can write like you; but when he shall dare to try the Experiment, he will find it a Work of mighty Difficulty; he will find to his Sorrow that all his Toil and Sweat and Labour were vain and fruitless. Method and Connexion are of vast Importance; 'ris almost incredible, how Words well chosen and rightly dispos'd beautiste a mean and ordinary Subject.

AS Satires are suppos'd to be bred in the Woods, let 'em talk like Satires, their Discourse must neither be Brutish nor Polite; their Language must be plain, not eloquent; Verses that have Tenderness and Passion are very ridiculous when spoke by them; and as I wou'd

Aut immunda crepent, ignominiosaque dicta. Offenduntur enim, quibus eft equus, & pater, & res: Nec, fi quid fricti ciceris probat & nucis emter. Aquis accipiunt animis, donantve corond.

Syllaba long a brovi subject a vocatur iambus, Pes citus : unde etiam trimetris accrescere justit Nomen Iambeis, cum senos redderet ichus, Primus ad extremum similis sibi. non ita pridem, Tardior ut paulo graviorque veniret ad aures, 255 Spondeos stabiles in jura paterna recepit Commodus & patiens; non ut de sede secunda Cederet aut quarta socialiter. bic & in Acci Nobilibus trimetris apparet rarus, & Ennî: In scenam missus magno cum pondere versus Aut opera celeris nimium, curaque carentis, Aut ignorata premit artis crimine turpi. Non quivis videt immodulata poemata judex : Et data Romanis venia est indigna poetis. Ideircone vager, scribamque licenter? ut omnes 265 Visuros peccata putem mea, tutus, & intra Spem venia cantus? vitavi denique culpam, Non laudem merui. vos exemplaria Graca

Notturna

man nanner bei Die iln der

our noith? have be refred town than

ai

by

th

te th

an

A Tar

the

En

mu Ru

Pla

Igi

un

ne

Be

are the

ma

one my ing Err

put

not have em eloquent, so neither must their Words be immodest or obscene; Persons of Condition will take Offence at such Liberties, and tho they may possibly please the Rabble, yet sure I am that they will never be approved

of by Men of Quality.

A N lambick confifts of a short and long Syllable, fix of which make a pure lambick; but tho' they strike the Ear six several times, yet by reason of their Swiftness they make but three Measures, and are therefore call'd Trimeters. Not long ago the lambicks were contented to admit the Spondees into their Society, that the Majestick Gravity of the one might temper and allay the Rapidity of the other. This Affociation was made upon Condition that the Iambicks shou'd always maintain their Right to the second and fourth Places. But Plantus and Ennius, notwithstanding their Numbers are so much admir'd, have very rarely observ'd this Rule; tho' the substituting Spondees in the Place of Iambicks is a certain Argument of the Ignorance of the Poet, which is indeed an unpardonable Fault, or that he was either too negligent or too hafty in his Compositions.

THERE are very few who are Judges of the Beauty and Harmony of Numbers; the Romans are too kind and indulgent to the Poets. What then? shall I write in a loose and rambling manner and observe no Rules? Tho' every one sees and censures my Faults, shall I think my self safe, because I am sure of obtaining Pardon? I avoid the committing any Errors, but is this the way to raise a Reputation? If you wou'd excell in writing well,

read

Nocturna versate manu, versate diurna.

At vestri proavi Plautinos & numeros & 270

Laudavere sales; nimium patienter utrumque,

Ne dicam stulte, mirati; si modò ego & vos

Scimus inurbanum lepido seponere disto,

Legitimumque sonum digitis callemus, & aure.

Ignotum tragica genus invenisse Camena 275
Dicitur, & plaustris vexisse Poemata Thespis
Qui canerent agerentque, peruncti sacibus ora.
Post hunc persona pallaque repertor honesta
Æschylus, & modicis instravit pulpita tignis,
Et docuit magnumque loqui, nitique cothurno. 280
Successit vetus his comædia, non sine multa
Lande: sed in vitium libertas excidit, & vim
Dignam lege regi: lex est accepta, chorusque
Turpiter obticuit, sublato jure nocendi.

Nil intentatum nostri liquêre poeta, 285 Nec minimum mernêre decus, vestigia Graca Ausi deserve, & celebrare domestica facta,

menner tot chlerve no habet Tho every

one tees, and enforce my leader that I ching

my felt late because I am fure of obtain

Enrors, but is this the way to raile a but parations of you would exceed in writing well.

then a finel I write to a

rel

our P Græcie

rea

by !

Plan

Nur

fting

mer at th

a ne

was

allov

the

Cart Face

little

first

move

centi were

folen

Power lous n

N

A

conceal and had able to

read over carefully the Greek Originals, read 'em

by Day, think on 'em in the Night.

Your Ancestors were strangely in Love with Plautus; they prais'd his Wit, and admir'd his Numbers; but if you and I know how to distinguish Wit from Punning, or have any Judgment in Versisication, we cannot but wonder

'at their Simplicity.

THESPIS is said to have invented Tragedy, a new kind of Poetry, which before his Time was unknown to the Gracians; if you will not allow him to be the Inventor, he certainly was the first who carried the Players about in a Cart, and taught'em to sing, and daub their Faces with the Lees of Wine.

AFTER him came Æschylus, who built a little Theatre, and brought in the Vizard, a civil, decent, gentile Disguise; he was the first who taught the Actors to dress, speak and

move gracefully.

NEXT follow'd the Old Comedy, which was receiv'd with great Applause; till, thro' its licentious and abusive Railleries, the Magistrates were forc'd to make a Law to suppress such Insolencies. Thus the Chorus, having lost its Power of slandering honest Men, in a scandalous manner silenc'd it self.

THE Roman Poets have left nothing unattempted; but in this Particular they deserve our Praise, that distaining to borrow from the Græcian Store, they found at Home sit Subjects

) for

The Persona of the Ancients was not like ours, which conceals the Face only, it came over the whole Head, and had always a Peruque fasten'd on it, such as was suitable to the Person whom they were to represent.

Vel qui prætextas, vel qui docuere togatas.

Nec virtute foret, clarisve potentius armis,

Quàm linguâ, Latium; si non offenderet unum- 290

quemque poetarum limæ labor, & mora. vos, ô

Pompilius sanguis, carmen reprehendite, quod non

Multa dies & multa litura coercuit, atque

Præsectum decies non castigavit ad unguem.

Ingenium misera quia fortunatius arte

Credit, & excludit sanos Helicone poëtas

Democritus; bona pars non ungues ponere curat,

Non barbam: secreta petit loca, balnea vitat.

Nanciscetur enim precium nomenque poëtæ,

Si tribus Anticyris caput insanabile nunquam

Tonsori Licino commiserit. ô ego lævus,

contions and Markov Rundon in a marking threes. Soré forcid to make a Law to the profession light followings — A trusting Chorus Harring Light of

Power of flambring honest. Men in a femal

figs Romon 100cs have feld continue unger

emposed ; o . in this Particular they delayed.

or Praise, that didapang to bordy from the

consists Score free found at 1 long the budgette

concesss the Fore rely a came but the whole Head, and but always the

. sole to the Busins ways they ware to reprotent

the profession and the comment was not been all the court, twick in

Logis manner literic dei felf.

Herood MO ads a world tox a **Zui**

into P
Roman
forts;
Rank,
the Li
laft has
that I

for t

Con

COTT Rom

of the

that

been both to Pe

conti

Poet

none Tiné

many

Clean

blish' Barb

tick]

Reafon ded fro

finction 2 No fo great choice that till

for their Muse, both in their Tragedies and Comedies. Wou'd they but be persuaded to correct, refine and polish their Numbers, the Romans wou'd be no less famous for their Poetry, than they are for their Victories.

ILLUSTRIOUS Pisos, the worthy Offspring of the Glorious 2 Numa, reject those Verses that are made in haste; which have neither been often perus'd nor corrected; which want both Care and Time and Study to bring 'em

to Perfection.

IT was Democritus's Opinion, that Nature contributed more than Art to the making of a Poet; in Consequence of which, he esteem'd none truly such, but those only who had a Tincture of Madness in 'em. Upon this a great many were so intoxicated as to renounce all Cleanliness and Conversation, and to affect Retirement; they imagine themselves establish'd Poets, if they never go to Licinus the Barber to have their Heads shav'd, whose frantick Lunacy no Hellebore cou'd cure. What a D 2

The Dramas presented at Rome were divided in general into Palliata and Togata, the first were Gracian, the second Roman; the Comedies properly Roman were of several forts; the Togata were acted by Persons of the lower Rank, the Pratextata by Persons of Quality, such as had the Liberty of wearing the Pratexta or Purple Gown, this last has so near a Resemblance of the Gracian Tragedy, that I thought it proper to translate it so by way of Distinction.

² Numa Pompilius, second King of the Remans, who had fo great an Opinion of his Vertue that they immediately chose him to succeed Romulus, A. U. C. 40. Rimer says, that till this King's Time the Romans had very little either of Religion or Poetry among 'em. 'Tis probable that for this Reason the Poet takes Notice that the Pisos were descended from him.

Qui purgor bilem sub verni temporis boram!

Non alius faceret meliora poëmata: verùm

Nil tanti est. ergo fungar vice cotis, acutum

Reddere quæ ferrum valet, exsors ipsa secandi. 309

Munus & officium, nil scribens ipse, docebo;

Unde parentur opes; quid alat formetque poëtam;

Quid deceat, quid non; quò virtus, quò ferat error.

Scribendi recte Sapere est & principium & fons. Rem tibi Socraticæ poterunt ostendere chartæ: Verbaque provisam rem non invita sequentur. Qui didicit patriæ quid debeat, & quid amicis, Quo sit amore parens, quo frater amandus, & bospes Quod sit conscripti, quod judicis officium, quæ Partes in bellum missi ducis; ille profectò 315 Reddere personæ scit convenientia cuique. Respicere exemplar vitæ morumque jubebo Doctum imitatorem, & vivas binc ducere voces. Interdum speciosa locis, morataque recte Fabula, nullius veneris, sine pondere & arte, 120 Valdius oblectat populum, meliusque moratur, Quam versus inopes rerum nugæque canoræ. Graiis ingenium, Graiis dedit ore rotunda Musa loqui, præter laudem nullius avaris.

Romani

not it the wort how Whe cann to ot may

tell w

Fool Purg

Exce dation obtain once fions

HI

what thren Judge their every diciou confid and In he dra humon

Audie Trifles

racy

they wonly I

Fool was I, being subject to Choler, to take a Purge at the beginning of the Spring! Were it not for this, none wou'd have excell'd me in the Art of Poetry. But the Honour is not worth the Pains; I had rather teach others how to be Poets, than be one my felf. As the Whetstone serves to sharpen the Razor, tho' it cannot cut, so, without writing, I may dictate to others how they ought to write, how they may furnish themselves with Matter. I may tell what forms and improves a Poet; what is becoming, what not, what are Faults, what Excellencies.

Good Sense and Judgement are the Foundation of writing well; which is only to be obtain'd by reading the Philosophers; but when once the Matter is duly prepar'd, good Expressions will easily and naturally come after.

HE, who knows the Duties of Civil Life, what we owe to our Country, Parents, Brethren, Friends and Strangers; who knows how Judges, Senators and Generals ought to act in their several Employments, is best able to give every one his due Character. Every wise judicious Writer shou'd closely and narrowly consider and examine the different Manners and Inclinations of Mankind, that the Copies he draws may be according to Nature. A well-humour'd Play, which has here and there some racy Thoughts, tho' Art, Contrivance and Beauty are wanting, does divert and please an Audience more than shallow, fustian, ryhming Trisses which have nothing in 'em.

THE Greeks had all the Graces of Eloquence, they were Witty and Polite, and Fame was the only End of their Ambition; but as for Us,

Romani pueri longis rationibus affem 325 Discunt in partes centum diducere, dicas Filius Albini, si de quincunce remota est Uncia, quid superat ? poteras dixisse--- Triens. Eu ! Rem poteris servare tuam. redit uncia : quid fit ? Semis. An bæc animos ærugo & cura peculi Cum semel imbuerit, speramus carmina fingi Posse linenda cedro, & levi servanda cupresso? Aut prodesse volunt, aut delectare poeta; Aut simul & jucunda & idonea dicere vita. Quicquid pracipies, esto brevis : ut citò dicta 335 Percipiant animi dociles, teneantque fideles. Omne supervacuum pleno de Pectore manat. Fista voluptatis causa fint proxima veris: Ne, quodeunque volet, poscat sibi fabula credi: Neu pransæ Lamiæ vivum puerum extrabat alvo.340 Centuriæ seniorum agitant expertia frugis: Celsi prætereunt austera poemata Rhamnes. Omne tulit punctum, qui miscuit utile dulci, Lectorem delectando, pariterque monendo. Hic meret æra liber Sosiis; bic & mare transit, 345 Et longum noto scriptori prorogat ævum. truduty are whening, does diren and please an A dience more than thallow, furtice, ryhming Triffes which have nothing in I ar Greek had alledo. Graces of Eloquence they were Witty and Police, and Fame was the

only and of their Ambitions but as lor Us,

our Y
they
bers,
an Et
one
don't
the fi
to kee
add o
the B
are ta
can a
noble
writ

rather short prehe is superis quite please let 'en preter a Chimurde like ne

morta

Po

they denever ably co

crowd thefe,

and be

our Youth are bred up in a different Manner, they learn Arithmetical not Poetical Numbers, which are very necessary to improve an Estate. Ask the Usurer Albinus's Son, take one Ounce from Five what remains; why don't you answer? the Boy replies, Four. Oh the fine Child! He knows how, I'll warrant, to keep what he has; but if to the Five you add one Ounce, what then is the Number? the Boy answers, Six. When once their Minds are tainted with fuch mean and ignoble Ideas, can any thing that is great and generous and noble be expected from them? Can Verses writ by Persons thus educated lay claim to Im-

mortality?

POETS shou'd either please or instruct, or rather both; let the Rules you lay down be short and clear: such Precepts are sooner comprehended and more easily retain'd; whatever is superfluous slides easily from the Mind, and is quite forgotten. If your Design be only to please, let your Fictions put on a Face of Truth, let 'em resemble it as much as possible: never pretend to impose upon our Faith, or to bring a Child alive upon the Stage which has been murder'd and devour'd by Cannibals. Old Men like none but Moral Plays, and if too grave, they displease the Young; but that Poet can never fail of Success, whose Pieces are to agreeably compos'd, that they please and instruct at the fame time. The Bookfellers Shops will be crowded with Customers for such Books as these, they will pass the Seas with Admiration, . and bestow an eternal Fame upon their Authors.

Sunt delicta tamen, quibus ignovisse velimus:

Nam neque chorda sonum reddit quem vult manus &

mens,

Poscentique gravem persape remittit acutum:
Nec semper feriet quodcunque minabitur arcus. 350
Verùm ubi plura nitent in carmine, non ego paucis
Offendar maculis, quas aut incuria fudit,
Aut humana parum cavit natura. quid ergo est?
Ut scriptor si peccat idem librarius usque,
Quamvis est monitus, venià caret; ut citharadus 355
Ridetur, chordà qui semper oberrat eadem:
Sie mihi qui multum cessat, sit Charilus ille,
Quem bis terve bonum, cum risu miror; & idem
Indignor, quandoque bonus dormitat Homerus.
Verùm operi longo fas est obrepere somnum. 360

Ut pictura, poësis: erit, quæ, si propriùs stes, Te capiat magis; & quædam, si longiùs abstes: Hæc amat obscurum; volet bæc sub luce videri, Judicis argutum quæ non formidat acumen: Hæc placuit semel; bæc decies repetita placebit. 365

O major juvenum, quamvis & voce paternà Fingeris ad rectum, & per te sapis; hoc tibi dictum Tolle jan fle alve ele in Ex nin flig be of Co

N

What Ve flu I be again for for

alv

a R
the
ctu
nea
fon
in
mo

juft fon I and

YET there are Faults which in pure good Nature we ought to pass over; a String may jarr, tho' the Instrument be touch'd by a Master in Musick; the most expert Archer cannot always hit the White; if therefore a Poem be elegantly writ, if there are a thousand Beauties in it, if the Design, Thought, Conduct and Expressions be such as proceed from a true Genius of Poetry, 'tis unmanly to fnarl at a few flight Faults, which thro' Negligence have been committed, Faults for which the Frailty of our Nature is a just Excuse. But he, who is often told of his Errors, yet still persists in the Commission of 'em, like a filly Fidler that is always out at one and the same Note, yet is always playing it, is without Excuse. But when a Poet, such another as Charilus, whose Verses abound with numerous Absurdities. stumbles by chance on some tolerable Lines, I both laugh at and admire 'em; but then again, when the excellent Homer commits a Fault, I am fill'd with Indignation; tho' in fo long and tedious a Work, it is very allowable for an Author to run into Mistakes.

POETRY and Painting have so near and close a Resemblance to each other, that in effect they are both the same. There are some Pictures which please at a distance; others, the nearer you look upon 'em, delight the more; some love the Dark, others again appear best in the Light, and challenge the sharpest and most piercing Eye of the skillfullest Artist; just so it is with Poetry, some please for a time,

some always please.

Bur, Noble Piso, tho' your Father's Precepts and your own Experience have made you wife,

Tolle memor : certis medium & tolerabile rebus Recte concedi : consultus juris, & actor Caufarum mediocris, abest virtute diferti Messala, nec scit quantum Cassellius Aulus; Sed tamen in precio est: mediocribus esse poetis Non bomines, non Di, non concessere columna. Ut gratas inter mensas symphonia discors, Et crassum unquentum, & sardo cum melle papaver Offendunt; poterat duci quia cana sine istis: Sic animis natum inventumque poema juvandis, Si paulum summo decessit, vergit ad imum.

Ludere qui nescit, campestribus abstinet armis: Indoctusque pila, discive, trocbive, quiescit; Ne foiffæ rifum tollant impune coronæ: Qui nescit, versus tamen audet fingere. Quid ni? Liber & ingenuus, præsertim census equestrem Summam nummorum, vitioque remotus ab omni. Tu nihil invità dices faciefve Minerva: 285 Id tibi judicium est, ea mens. si quid tamen olim Scripferis, in Mecî descendat judicis aures, 1 ou vont Et patris. & nostras, nonumque prematur in annum, Membranis intus positis. delere licebit bus thousand and onnelland bus admit Quod

most piercing Lyc of the skillfulled Arrid;

ruft fo it is with Poetty fome please for a time, deskrevewie end Bar. Noble P. J. do your Father's Precent

and your own Experience have made you, wifer

fted 1

ter

Pr

ha

ha vei

Go

in !

we lica

mo

wh or f

lim

toss

Que at a

and

pre

kno Poe

Efta

wha

But ning

Tal

than

be y

exai 'em

Tim

whil

·I Ru yet let me desire you to remember this Sentence. A Mediocrity is allowable in some Professions; a Counsellor or Lawyer, tho' he has neither Messala's Eloquence, nor has read half so much as the learned Cassellius, may nevertheless be in great Esteem. But neither Gods nor Men nor Columns will admit of it in Poetry. For as bad Musick, or Persumes not well scented, take off from the Grace and Delicacy of a Feast, offend the Guests, and might more discreetly have been spar'd; so Poetry, whose end is to please and delight, must stand or fall according to this Rule, if it is not sub-

limely good, 'tis fcandaloufly ill.

HE, who has never inurd himself to any Rural Exercises, who neither knows how to tofs the Ball, manage the Hoop, or play at Quoits, wifely refrains from making a Party at any of those Sports for fear of being his'd and laugh'd at by the Mob. But every bold pretending Fool, tho' at the same time he knows nothing of the Matter, lays claim to Poetry. I am free, well born, have a good Estate, my Reputation is fair and unspotted. what have you or any one to fay against it? But, Learned Piso, you have a true and discerning Judgment, you know which way your Talent lies, and understand your self better than to act against Nature; but if ever it shou'd be your Fate to write, let Metius, or your Father examine your Productions, or let me peruse 'em; be fure not to let 'em fee the light till Time and Care have ripen'd 'em to Perfection; while they lie in your Study, you may correct

The Advertisements of Books just publish'd were pasted upon Columns.

52

Quod non edideris : nescit vox missa reverti. Silvestres bomines Sacer interpresque Deorum Cadibus & victu fado deterruit Orpheus; Dictus ob boc lenire tigres rabidosque leones. Dictus & Amphion, Thebana conditor arcis, Saxa movere sono testudinis, & prece blandâ Ducere quò vellet. fuit bæc sapientia quondam, Publica privatis secernere, sacra profanis; Concubitu prohibere vago; dare jura maritis; Oppida moliri; leges incidere ligno. Sic honor & nomen divinis vatibus at que Carminibus venit. post bos insignis Homerus, Tyrtaufque mares animos in Martia bella Versibus exacuit. dictæ per carmina sortes, Et vitæ monstrata via est, & gratia regum

Tra pa / comi houseol, suff

Wanter Words pay hesenable and Talent lies and enderfree your fold

blunder rove at sud, practic bless as the or and.

reductions and action to the first of one famous as standing that a state of let use periods

Eff 1 7

pu

fo

th

lai

fai W

of

ina

25

ftr

tau

an

ap da ag the Ci thi

me

bei

Mile ner Ver

tho

and alter 'em as you please, but when once

publish'd they can never be recall'd.

ORPHEUS, the first inspir'd Poet, dissuaded Men from Rage and Cruelty, civiliz'd their Manners, and taught 'em to live friendly and sociably together. Hence it is seign'd, that by the Charms and Power of his Numbers the Lions and Tigers chang'd their Nature, and laid aside their Savageness. Hence also 'tis said of the samous Amphion, that he built Thebes Walls by the Power of his Musick; the Sounds of his Lyre were so persuasive, that the Stones inanimate danc'd to his Numbers, and moved as he directed 'em.

I N former Ages Poets were the only Inflructors of the World; they were the first who taught Mankind to distinguish between publick and private Good, to know what things were appropriated to the Gods, and what were ordain'd for Civil Use. They instituted Marriage, forbad all lawless and promiscuous Love; they taught their Fellow-Creatures to build Cities, and enacted wise and useful Laws. By this means both Poetry and Poets were in great Esteem.

THE next that appear'd were Homer and Tyrtaus, who by their bold and martial Numbers inspired their Countrymen with a Noble Ardour, and urg'd 'em on to Warlike Atchievments. The sacred Oracles and the Secrets of

Nature

Tyrtaus, a Poet and Musician of Athens, some say of Miletum, was chosen by Advice of the Oracles to be General of the Lacedemonians in their War against the Messens. This Tyrtaus so animated the Soldiers with some Verses he made on that Occasion, that the Lacedemonians, tho' before worsted in several Encounters, won the Day.

405

n

fa

Of

or tu

m

an

at

tin

hin

Jo alle

firf wi

im

py

tha the

wh

and mu

Tra ove to b and in I

Mar fron

Pieriis tentata modis, ludusque repertus, Et longorum operum finis : ne forte pudori Sit tibi Musa lyræ solers, & cantor Apollo.

Natura fieret laudabile carmen, an arte, Quæsitum est. ego nec studium sine divite vena, Nec rude quid possit video ingenium : alterius sic 410 Altera poscit opem res, & conjurat amicè. Qui studet optatam cursu contingere metam, Multa tulit fecitque puer ; sudavit & alsit, Abstinuit venere & vino : qui Pythia cantat Tibicen, didicit priùs, extimuitque magistrum. Nec satis est dixisse, Ego mira poemata pango: Occupet extremum scabies : mibi turpe relinqui est. Et, quod non didici, sanè nescire fateri.

Ut praco ad merces turbam qui cogit emendas, Affentatores jubet ad lucrum ire poëta Dives agris, dives positis in fenore nummis. Si verò est unctum qui rectè ponere possit, Et spondere levi pro paupere, & eripere atris Litibus implicitum; mirabor, si sciet internoscere mendacem verumque beatus amicum.

Salayme has specific by Advice of the first state be being

ners) of the Lecales can in their War spould the stere.

so This operate to a return the fooders with four
besters be some on on Occabin, the the Lecalesses.

but before would be feveral fragounters woulded Day

Nature were reveal'd in Verse. Some by their Muse have gain'd the Love and Favour of Kings, who often refresh'd their wearied Minds with the Fables of the Poets; then blush not, Piso, to take those Persons into your Protection, whom Gods and Princes have so highly favour'd.

'TIS a common Question, whether Art or Nature makes a Poet. I am of Opinion that neither Art without Nature, nor Nature without Art can effect the Thing, they mutually stand in need of each others Assist-

ance.

HE, who is ambitious of winning the Prize at the Olympick Games, must inure himself betimes to Toil and Labour; he must accustom himself to Heat and Cold, and renounce the Joys of Wine and Love. Was ever Musician allow'd to play aPart in the Chorus, who had not first learn'd the Grounds of his Art under some wise and able Master? But now every Scribler impudently boasts, that he's wonderfully happy in his Compositions; Shame take all those that write ill Verses, he scorns to lag behind the rest, or to confess his Ignorance of that which he never understood.

A Poet of Condition, who has a large Estate, and Money at Command, takes oftentimes as much Pains to provide himself Flatterers, as Tradesmen do to put off their Wares. Moreover, if he's dispos'd to make Entertainments, to be Surety for his poor and indigent Friends, and to employ his Interest in their behalf when in Distress; I shall greatly wonder if such a Man is so happy as to distinguish a Friend

from a Flatterer.

Tu seu donâris, seu quid donare voles cui;
Nolito ad versus tibi factos ducere plenum

Lætitiæ: clamabit enim, Pulchre, bene, rectè;
Pallescet super his; etiam stillabit amicis

Ex oculis rorem; saliet; tundet pede terram. 430

Ut qui conducti plorant in sumere, dicunt

Et faciunt prope plura dolentibus ex animo: sic

Derisor vero plus laudatore movetur.

Reges dicuntur multis urgere culullis,

Et torquere mero, quem perspexisse laborent, 435

An sit amicitià dignus. si carmina condes,

Nunquam te fallant animi sub vulpe latentes.

Quintilio si quid recitares, Corrige sodes,

Hoc, aiebat, & hoc: meliùs te posse negares,

Bis terque expertum frustra; delere jubebat,

Et malè ter natos incudi reddere versus:

Si desendere delictum, quàm vertere, masses;

Nullum ultra verbum, aut operam insumebat inanem,

Quin sine rivali teque & tua solus amares.

Vir bonus & prudens versus reprebendet inertes, 445

Culpabit duros, incomtis allinet atrum

Transverso

ly w be furers

Who

you

cry a

fine,

fwoo

and:

Hear

they

their

mou.

mov

hono

wou correyou out s'em prou

with you your A

Line harn of it NEVER read your Verses before any Person whom either by some kind Present or Promise you have engag'd to be your Friend; he will cry aloud in the fulness of his Joy, Lord, how sine, how excellent is this! He will seem to swoon at every Line, he will weep and dance, and strike his Foot upon the Ground, Good Heavens! can any thing be more Divine? As they who are hir'd to grieve at Funerals, wring their Hands, and make much greater Lamentatations than those who truly and inwardly mourn; so a Flatterer affects to appear more mov'd than a sincere well meaning Friend.

'T IS common with the Great, before they honour any Person with their Friendship, to try and prove and examine his Nature, and to unmask, as it were, his Soul, by plying him briskly with full Bowls of Wine: If ever you write, be sure to take Care that no designing Flatte-

rers deceive you.

Were you to consult Quintilius Varus he wou'd impartially tell you your Faults; he wou'd frankly say, this and this Verse must be corrected: If you answer'd you cou'd not, that you had often endeavour'd to do so, but without Success; he wou'd then advise you to blot 'em out and make others. But if he finds you proud and obstinate, more dispos'd to defend and justisse your Faults than to correct 'em, without making more Words, he wou'd leave you to admire your beloved Self, and to adore your Favourite Poems without fear of a Rival.

A N honest sincere impartial Friend, if your Lines want Spirit, or if your Numbers are unharmonious, will boldly and frankly tell you of it; he will blot out those Verses that are

Q. HORATII.

Transverso calamo signum; ambitiosa recidet
Ornamenta; parum claris lucem dare coget;
Arguet ambiguè dictum; mutanda notabit;
Fiet Aristarchus: nec dicet, Cur ego amicum
Offendam in nugis? ha nuga seria ducent
In mala derisum semel, exceptumque sinistre.

Ot mala quem scabies aut morbus regius urget,

Aut fanaticus error, & iracunda Diana;

Vesanum tetigisse timent sugiunt que poetam, 455

Qui sapiunt: agitant pueri, incautique sequuntur.

Hic, dum sublimes versus ructatur, & errat,

Si veluti merulis intentus decidit auceps

In puteum, soveamve; licet, Succurrite, longum

Clamet, io cives; non sit qui tollere curet. 460

Si curet quis opem serre, & demittere sunem;

Qui scis, an prudens huc se projecerit, atque

Servari nolit? dicam: Siculique poeta

Narrabo interitum. Deus immortalis haberi

Dum cupit Empedocles, ardentem frigidus Ætnam

Insilnit.

rough
Beauti
Illustra
fet in
Arist
nor fe
they a
ferious

their r Af more o frantic low'd him th Fit of Verses phasis, who th birds) ak'd, 1 out. Perfor affift h you th that h will to

Name

the co leapt i

Contem

A. U. C most of Animad

rough and unpolish'd, lop off all superstuous Beauties; this he'll say is obscure, and needs Illustration; this is ambiguous, and must be set in a clearer Light; he will act the Part of Aristarchus, and criticise upon every Syllable, nor sear to lose your Friendship for Trisses; they are indeed but Trisses, but may prove of serious Consequence to you when once by

their means you are made ridiculous.

A fenseless Poet in a raging fit is generally more dreaded by all wife Men than one that is frantick or infected with the Plague; he is follow'd indeed by Boys and Fools who make him their Diversion. Shou'd such a one in a Fit of Poetry full of sublime and tow'ring Verses, which he repeats with a mighty Emphasis, (as it happens to many an honest Fowler who thought of nothing but catching Blackbirds) fall into a Pit, he might cry till his Heart ak'd, before any one wou'd offer to help him Shou'd any compassionate charitable Person throw down a Rope and endeavour to affift him, fome wou'd poffibly fay, how know you that he did not fall in on purpose, and that he does not defire to continue there? I will tell you how a Poet of Sicily died, his Name was Empedocles, who, in cold Blood, that the common People might take him for a God, leapt into Atna's burning Flames. I am for Poets

Contemporary with Callimachus and Crates. He flourish'd under Ptolomy Philadelphus in the 158th Olympiad, A. U. C. 606. He commented on Homer, Aristophanes, and most of the Greek Poets. He writ Nine Books of Animadversions upon Homer, which are all lost.

Q. HORATII.

Poets

pleaf

again

had d

him o

he w

evil S

be fo

rious

etern

whet Disti

Leach ready Com Deat

T

Insiluit. sit jus, liceatque perire poetis.

Invitum qui servat, idem facit occidenti.

Nec semel hoc secit; nec si retrastus erit, jam

Fiet homo, & ponet samosa mortis amorem.

Nec satis apparet, cur versus fastitet; utrum

Minxerit in patrios cineres, an triste bidental

Moverit incestus: certè surit, ac velut ursus,

Objectos cavea valuit si frangere clathros,

Indostum dostumque sugat recitator acerbus.

Quem verò arripuit, tenet, occiditque legendo,

Non missura cutem, nisi plena cruoris, hirudo.

29 0062

FINIS.

Poets having the Privilege of dying if they please; 'tis as great an Injury to save a Man against his Will as it is to murder him; but he had done so more than once; cou'd you take him out alive, he wou'd not be like other Men, he wou'd still be ambitious of being thought Immortal.

"TIS hard to fay upon what account this evil Spirit has possest these Men, whether it be for Incest, Sacrilege, or some enormous unheard of Crime; but so it is, that like a surious Bear broke loose from his Den, these eternal Rhimers put all they meet to Flight, whether Learned or Unlearned, without any Distinction. If they seize on any one, like Leaches who never quit their hold till they are ready to burst with Blood, without the least Compassion or Remorse, they read him to Death with their nauseous Repetitions.

FINIS.

Mary Mary Mary Mary Mary Mary Mary Mary		
Ccius Actius		59
A O Adil		35
Æ sop		61
Æsch	7	63
Afranius	3/9	
Agrippa		59
Agamemnon	163, 2	99
Ajax	10	63
Alcæus	29 0062 ibi	
Alfenus Varus		-
Alexander		3
Alcinous		31
Ambition, the Fo	My of it	5
Amphion		
Anxur	333 A. P. 5	
Anticyra		3
Ancona	14	9
	fity of fubduing it. 25	
Antonius Musa		
	30	
Appij Forum Apelles		r
Aristophanes	38	
Aricia	3.	
Archilochus	5	
Aristippus	141	
Attendance upon	Grant Man 153, 32	3
fome.	Great Men, very trouble	-
Atta	333	
Aulis	363	3
ETHIN)	169	1
	Bail	a

Baia Ballo Bari

Beds,

Bene ? Biblio Bruna

Callin Cami Camp Canuj

Capua Casto Cato Carth. Censon

Ceres Cerit Cecil

Chrystonic Child Chor City Circe Clazo

Court Come Conv Conv

R	
Baia	183
Balloon	123
Bari	63
Beds, and Account ho	w the Romans lay upon
'em.	229
Benevent	59
Bibliotheca Palatina	263
Brundusium	63
C	
Callimachus	395
Calvus	99
Camillus	245
Campus Martius	209
Canufium	61
Capua	57
Castor	351
Cato	341
Carthage	119
Catulus	99
Censor	67
Ceres	137
Cerites	277
Cecilius	359
Chrysippus	31
Childhood	A. P. 29
Chorus	A. P. 33
City-Life	205
Circe	255
Clazomene	79
Country-Life	209,291,305
Comedy	39 A. P. 19
Comedians	35
Conversation	43, 211
Contentment	297

E 4 Covetouf-

	Marie Indiana o Alexandra
Covetousness, the excuses Me the ill Effects of it 7. Th	en make for it 6.
a Covetous Man,	9
Crantor	255
Cumæ	311
Cuftom	A. P. 17
D	
Dacians	209
Death not to be avoided Democritus	213
	301, 377
Diogenes Difcontent	323
Difhes	I
Divination Divination	127
Draco	91
	31
E	
Education	45, 71
Elegy	A. P. 17
Empedocles	301
Ennius	41
Epicharmus	359
Estate, the way to get one	191
Extreams to be avoided	13, 15
F	Loodblido.
	Chorus
Failings 21. Men very apt to own, and to censure and con	ndemn the fame
in others. We ought to	
No Man without some or o	ther 25
Ferentino	323
Feronia	antibumo3
Fescennine	369
Festa Quinquatria	405
Flattery	393
Formia -	55
GENERAL STREET	

Free-

Fre

Fun Fro

Gal Gl Gly Gn Gra Gra

Ha Ha He He Ho Ho He

Iar
Iler
Im
Ing
Inc
Ino
Ju
Ixi

Lai Lai Lai La

Free-Man	10 221
Friends, how they ought	to behave them-
felves towards each other	r 23. A good Friend
the greatest of Blessings	. 55
Fundi	55
Frog	177
G	se anticipa de de la constanta
Gallonius	129
Gladiators	151
Glory	67
Glycon	241
Gnatia	63
Gracebus	393
Greatness	75
\mathbf{H}	
Happiness	271, 295
Harpies	127
Hecate	85
Hercules	203, 353
Herod	403
Homer	105, 251
Heroicks	A. P. 17
275 de la 1	The Character of the
Iambicks	A. P. 17, 39
Ilerda	349
Impertinent	87
Ingenuus	65
Inconstancy	217, 249
Ino	A. P. 25
Fupiter	ibid.
Ixion	ibid.
L	Altania I gasta
Laberius	97
Lares	159
Laverna	319
Laws, why inflituted 29.	
by whom collected.	355
	Legion

Legion	71
Lalius over 1	119
Libertinus	65
Libitina	205
Longinus	A. P. 11
Love, the Folly of it 169. Ho	w to gain the
Love of others.	329
Lucilius	35, 97
Lucrine Lake	183
Luxury	167
Lucullus	387
Lynceus	241
Lysippus	381
M	Same Ada
Madness, all Men affected with	it. 145
Malice	45
Manhood	A. P. 29
Manumission	221
Macenas	I
Mænius	13
Menevij	175
Mercury	203
Menander	141, 359
Medea I A	A. P. 23
Method	ibid.
Money	151, 273
Mouse, City and Country.	211
Mutius	393
N A. P. of	
Nature not to be resisted.	293
Nævius	357
Nomentanus	13
0	
Old Age	133 A. P. 29
Olympick Games	343
Orpheus	A. P. 53

Pacuvius

Pro Pro Pro Put Pyt

Rei Rio Roj Roj

P

Pacuvius	357
Pantolabus	83
Parthians	367
Paffions 259	A. P. 21
Paufias	223
Petillius	45
Philippi	389
Pilum	113
Pindar	26I
Plato	141
Plautus	359
Poet, who may be faid to deferve th	
racter 39. What Qualifications a	
fite to form one. 99, 395. The D	
provoking a Poet 117. Much	given to
drinking ibid. His good Qualities.	367
Praise of good Judges only valuable.	107
Præneste	251
Prætor	55
Proteus	149
Proferpine	201
Puppius	247
Puteal	207
Pythagoras	179, 209
	35711531

R

Reputation Riches, the	Uſe	of	'em	7.	How	to	grow
Rich.							191
Roscia Lex							245
Roscius							363
Romulus							351

Rudis

Rudis	237
Rubi	6r
S	
Salernum	311
Salij	363
Sappho	343
Satire, few are pleas'd with i	t 37. Unknown
to the Gracians 107. Go	od Men have no
reason to be asraid of it.	119
Saturnalia	139
Saturnius Numerus	371
Servius Tullius	65
Secrets not to be reveal'd	333
Sifyphus	23
Sinuessa	Tracker son Win
Sisenna I odli	one miter of olige
Sicily	209, 259
Sirens . soinilent boon sizi	
Sibyls older was or some	
Socrates	181
Solea	235
Sophocles	373
Stag and the Horse.	293
Superstition	175
Т	177
Tarentum	75
Tabulæ Votivæ	115
Temperance	123
Teanum	249
Terentius	1011136r
Thebes	.201199
Thespis	373 A.P. 41
Tigellius	19
Timagenes	343
Time, the Alterations it make	es in us. 389

Tisiphone

Tisiphone	85
Tiresias	191
Tivoli	187
Toga Virilis	17
Trivicus	6 r
Tragedy	A. P. 19
Translation	A. P. 25
Tullius	67
Tyrtæus	A. P. 53
gant oils have been problem	V
Vacuna	295
Velia	311
Virtue to be regarded	more than Birth. 63
Virgil	21, 103
Vice, the flavery that	attends it. 221
Ulysses	191, 253
Uniformity	A. P. 9, 11
Omiomic,	W
Wine	311
Words	395, A. P. 13
Words	X 171
Xenocrates	1/1
Achoci ares	Y
Youth	A. P. 29
1 Outil	Z A. F. 29
Zeno	
	239
Zethus	333

BOOKS Printed for D. BROWNE without Temple-Bar.

THE Confiderations of Drexelius upon Eternity, made

English from the Latin by S. Dunster, A. M.

Art's Improvement, or choice Experiments and Observations in Building, Husbandry, Gardening, Mechanicks, Chymistry, Painting, Japaning, Varnishing, Gilding, Inlaying, Embossing, Carving, preserving several things in their natural Shape and Colour, and in other Arts and Sciences profitable and pleasant; Extracted from the most celebrated Authors in several Languages, Manuscripts, Experiments, communicated by several ingenious Gentlemen, and the Author's own Experience.

The Art of Swimming, illustrated by proper Figures, with Advice for Bathing by Monsieur Thevenot, done out of French; to which is prefix'd a Prefatory Discourse concerning Artificial Swimming, or keeping ones self above Water, by small portable Engines in Cases of Danger.

Aristotle's Art of Poetry, Translated from the Original Greek, according to Mr. Theodore Goulston's Edition; together with D'Acier's Notes translated from the French.

The true secret History of the Lives and Reigns of all the Kings and Queens of England, from William the 1st. call'd the Conqueror, by a Person of Honour; with a Table of the Principal Matters.

An Essay upon Oratory, or the Art of Speaking and

Gesture.

The Royal Pastime of Cock-Fighting, or the Art of Breeding, Feeding, Fighting, and Curing Cocks of the

Game, &c.

Glossographia Anglicana Nova, Or, a Dictionary Interpreting such hard Words of whatever Language, as are at present used in the English Tongue, with their Etymologies, Definitions, &c. also the Terms of Divinity, Law, Physick, Mathematicks, History, Agriculture, Logick, Metaphysicks, Grammar, Poetry, Musick, Heraldry, Architect, Painting, War, and all other Arts and Sciences are herein explain'd from the best Modern Authors; as, Sir Isac Newton, Dr. Harris, Dr. Gregory, Mr. Lock, Mr. Evelyn, Mr. Dryden, Mr. Blount, &c.

A Spanish Grammar, which is the shortest, plain and most easie Method to instruct an English-Man in the true Knowledge of that extensive Language; by D. Pasqual

Joseph Auton, Master of Languages in London.

The

Key pher thod fture Way Mys by 2

ВС

Met the T Seni T expl

from logic by f

ting prefigies,

Art

Engli Pres The Art of Secret Information disclos'd without a Key, containing plain and demonstrative Rules for Decyphering all manner of Secret Writing, with exact Methods for resolving secret Intimations by Signs, or Gestures, or in Speech; as also an Enquiry into the secret Ways of conveying written Messages, and the several Mysterious Proposals for secret Information, mention'd by Trithemius, &c.

Dr. Colbatch's Works.
Dr. White of Fevers.
Chirurgia Curiosa.
The Builders Dictionary:

J. WALTHOE in the Middle-Temple Cloysters, and at his Shop in Stafford.

Charron of Wisdom, in two Vol. Translated into English by Dr. Stanbope. The 2d Edition corrected.

The Solitary or Carthusian Gardener, containing the Method to make and cultivate all forts of Gardens, also the compleat Florist; Translated from the French.

The Art of Prudence, or a Companion for a Man of

Sense. The 2d Edition.

The compleat Surgeon, or the whole Art of Surgery explained in a most familiar Method. In two Parts. By M. Le Clerc. The 4th Edition enlarged.

The History of the World Ecclesiastical and Civil, from the Creation to this present Time. With Chronological Remarks. By the Learned M. Chevreau: In 5 Vol.

by feveral Hands.

The Gentleman's Dictionary in 3 Parts. 1. The Art of Riding the Great Horse. 2. The Military Art. 3. The Art of Navigation. Each Part done Alphabetically, from the 16th Edition of the Original French.

Glossographia Anglicana Nova; or a Dictonary interpreting such hard Words of whatever Language, as are at present used in the English Tongue; with their Etymolo-

gies, Definitions, &c.

Moral Essays on some of the most curious and significant English, Scotch, and Foreign Proverbs. By Sam. Palmer, Presbyter of the Church of England.

Dr.

Dr. Spratt's (now Bishop of Rochester) Sermons on several

Occasions. The 2d Edition.

Sorbiere's Voyage to England, containing many things relating to the State of Learning, Religion, and other Curiosities of that Kingdom, with Dr. Sprat's Observations thereupon.

Poems on several Occasions by Mr. Pomfret, deceas'd, Author of the Choice, the 3d Edition with Additions.

A Help to English History, containing the Succession of all the Kings of England, as also of all the Dukes, Marquiss, Earls, and Bishops thereof, with the Descriptions of the Places from whence they had their Titles, together with the Names, and Ranks of the Viscounts, Barons and Baronets of England. By P. Heylin, D. D. and since his Death continued to the Year 1709. with the Coats of Arms of the Nobility Blazon'd, 12°.

The Confiderations of Drexelius on Eternity, made Eng-

lish from the Latin. By S. Dunster, A. M.

Cole's English Dictionary.

The Life of Guzman d' Alfarache; or the Spanish Rogue: To which is added, the celebrated Tragi-Comedy Celestina, in 2 Vol. adorn'd with Sculptures.

The Life and Adventures of Lazarillo de Tormes, written

by himself, 12°. 29 0062

Titi Livii Patavini Historiarum Decades quæ superfunt; juxta Editionem Gronovianam diligenter recensitæ. Lemmatibus Historicis ad paginarum oras ornatæ; atque Indice rerum uberrimo perinde ac utilissimo locupletatæ. Adjiciuntur Tabulæ Geographicæ Historiam Romanam egregie illustrantes. Tomi duo. 8°.

Latin Common Prayer, 12°.

M. Juniani Justini ex Trogi Pompeii Historiis externis, Libri XLIV. diligentissime recensiti & castigati, & Notis optimorum Interpretum illustrati; quibus additur Chronologia ad Historiam accommodata; cum Indice Rerum & Verborum præcipue Memorabilium.

A Defence of the 39 Articles of the Church of England, written in Latin by F. Ellis, S. T. D. Now done into English; to which is added the Lambeth Articles; together with the Judgment of Bishop Andrews, Dr. Overall, and o-

ther eminent and learned Men upon them.

A Theological Theory of a Plurality of Worlds: being a Critical, Philosophical, and Practical Discourse concerning Visible and Material Worlds. By D. Sturmy, M. A. Rector of East-Hatley in the County of Cambridge, and Chaplain to the Right Honourable the Earl of Litchfield.

